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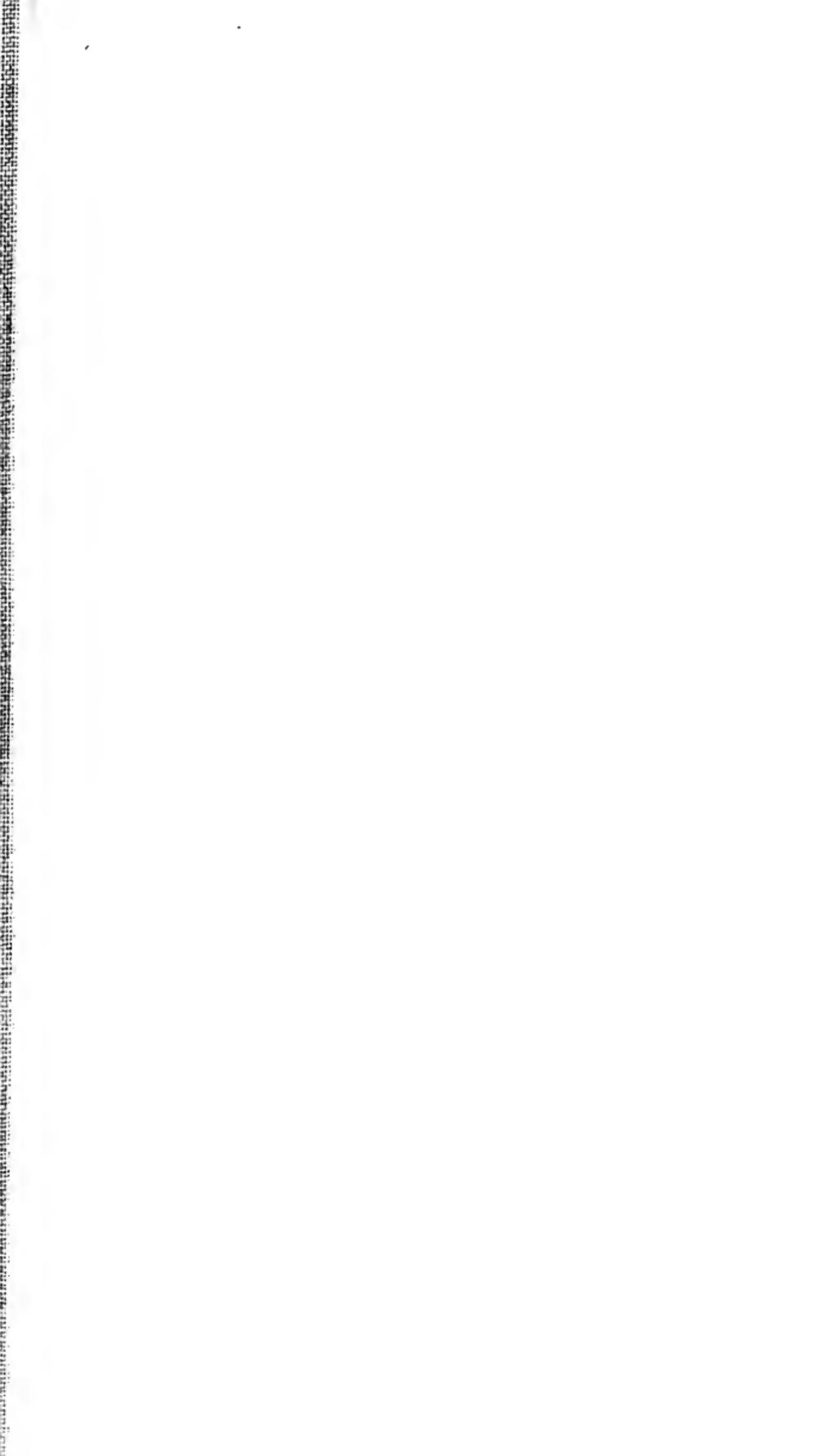
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RECOMMENDATIONS.



SHERLOCK'S LETTERS: OR, A LAYMAN'S APOLOGY, &c.

Of this popular work, the following recommendations are derived from sources of unquestionable authority.

I. The Albany Daily Advertiser, of July 28th, 1833, has the following editorial notice:—"The following article is from the pen of a gentleman of high literary reputation, who, from our own knowledge of him, would be the last to recommend a work that was not deserving.

A LAYMAN'S APOLOGY, &c.—We are pleased at having in our power to announce that a *prospectus* is in circulation for publishing in a book form the *series of letters* which appeared originally in the *Washington County Post*, under the signature of *Sherlock*. These *letters*, of which there are *nine*, are addressed to Thomas Herttell, on the subject of his speech in the House of Assembly against the appointment of Chaplains. The subject is treated in various interesting points of view, as connected with the public welfare, and the authenticity and essential utility of Divine Revelation. To the original letters the author has added a preface and a body of notes and illustrations, of a very interesting nature. He has, moreover, dedicated his work to the *Ladies of the United States*, in a sound and eloquent appeal to their good sense and calm judgment, of which we have had the perusal, and in which he shows briefly, but clearly, how much the female sex are indebted for their present elevated condition in society to the benign influence of the christian religion. We are happy to add, that the subscription list is filling rapidly; and we have no hesitation in recommending the work as one which will be perused with pleasure and profit by every enlightened well-wisher to the best interests of mankind.

II. The Rev. GILBERT M'MASTERS, of Duanesburgh, in the county of Schenectady, in a letter to GERRIT L. DOX, Esq., of Albany, late Treasurer of this state, says—"I cordially approve of giving a permanent shape to the letters of 'SHERLOCK,' by republishing them in a distinct volume. He treats his subject in a popular and impressive manner, and the public cannot read them without profit. It is hoped the subscription will authorize the publication forthwith. I had indeed contemplated a discussion of the subject he has taken up. My plan would have led to a manner more abstract than he has chosen, and consequently less adapted to produce immediate salutary effect. I feel myself hap-

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pily relieved from fulfilling my purpose by these Letters of "SHERLOCK." Please give him my respect and thanks."

III. The Rev. NOAH LEVINGS, Elder of the second Methodist Episcopal Church, in Albany, in a letter to the author, under date of August 3, 1833, approves of the work in the following terms: "Having examined," says he, "the nine letters, signed "Sherlock," and addressed to Thomas Herttell, on the subject of Chaplains to the Legislature of the State of New-York, I beg leave to say, that I consider them in principle *right*, in argument *sound*, and in execution *beautiful*. These letters, together with the proposed notes, will, I trust, prove a valuable acquisition to the cause of truth.

"As to the propriety and even importance of imploring the blessing of Almighty God upon the legislative proceedings of the general and state governments, there can be no doubt in the mind of any unprejudiced person; but whether laws should be enacted to pay for these services, or whether ministers of the gospel should receive this pay when offered, are questions which perhaps are not so well settled. It is believed by some, that the pecuniary consideration in this question formed but the ostensible reason for the opposition to chaplains, while the real motive was opposition to prayer. Under these circumstances it were devoutly to be wished that by some means or other the legislature might be placed in circumstances under which the real motive might develope itself. With these views, I heartily recommend your work to the patronage of the public."

IV. The Albany Daily Advertiser, of August 16, 1833, has the following editorial notice:—

"*Prove all things: hold fast that which is good.*"—The following notice of a work, which will shortly be published, if sufficient patronage be obtained, we copy from the last number of the *Albany Quarterly*, to which we will barely add, that few men among us are better qualified to judge of the merits of such a work, than Dr. WILSON, the learned and venerable editor of this periodical.

"9. Prepared for the press, Sherlock's Letters to Thomas Herttell, Esq., late Member of the Assembly of New-York State.

"This defence of Christianity is eloquent and impressive. It will consist of about 300 pages, 12mo. It is designed to prove that the opposition to prayer in the halls of Legislation, is to be regarded with sorrow by every friend of his country. Though we do not pledge ourselves for all its illustrations, yet we can recommend the book, as calculated to promote the cause of truth and righteousness."

V. The following is extracted from the editorial department of the same paper, of August 27th, 1833.

A LAYMAN'S APOLOGY, &c.—From a short communication in one of the numbers of the *Albany Evening Journal* of last week, under the signature of "*A Genuine Antimason,*" the public were left to infer that the work above mentioned has relation to Anti-

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masonry. In justice to the author, whoever he may be, whether Dr. PROUDFIT or Mr. SOUTHWICK, to both of whom the work has been imputed, we are called upon to say, that it has no connection whatever with party politics. To prove this, it is only necessary to mention that several hundred gentlemen of this city, many of them of the highest standing in all parties, have subscribed liberally for it. We understand, from unquestionable authority, that it is equally free from sectarianism.

VI. The Rev. JOHN B. STRATTON, Elder of the first Methodist Episcopal Church, in Albany, says of these Letters:—"I recommend them to the notice of the ministers and members of the Methodist Episcopal Church, and the friends of virtue and religion generally, as being well worthy of their attention: And as I understand, the author is preparing them for the press, I have great pleasure in recommending their publication, believing that their circulation through the state would greatly subserve the interests of our country, and the cause of Christ."

VII. The Rev. Dr. SPRAGUE, of Albany, in letters to the Rev. Dr. Matthews, Dr. Brownlee, &c. of New-York, speaks of the APOLOGY, as "an interesting and valuable work, which I have read with much interest;" and again, as a work, the circulation of which "will, I have no doubt, ultimately redound to the furtherance of the cause of evangelical religion."

VIII. The Rev. Doctors BROWNLEE, DE WITT, and KNOX, of the Dutch Reformed Church, in the City of New-York, have approved of the work, as follows:—

A LAYMAN'S APOLOGY, &c.—This work I have read with great pleasure. It consists of Nine Letters, addressed to Thomas Hertell, Member of the Assembly for the city of New-York, 1833. That gentleman had taken an active and zealous part in the floor of the Assembly, respecting *chaplains and public prayers*. He and his associates labored in revealing to the Christian state of New-York, a secret, which they had discovered, namely—that their legislators needed *no Christian prayers*; and that the office of *Chaplain* was *useless, improper, and unconstitutional*.

This novel and unexampled combination of the *Infidel* and the *Jew*, on the floor of the Assembly, to press their novelties upon us, which was viewed with grief and indignation by the Christian public, called forth these able letters of SHERLOCK. They were published originally in the (Salem) *Washington County Post*, and were read with avidity, and the deepest interest at the time. They are now revised and enlarged, and are about to be offered to the public in a small neat volume; and we doubt not they will be read with the greatest interest and delight, by every christian, and lover of his country.

The author, a veteran writer, well known to us, who has entered the field in opposition to the Infidel and Jewish combination against the good order and christianity of our country, manifests a good deal of tact in the management of his cause: he is always

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in the best possible humor; like the Christian, who knows his cause to be not only good, but incapable of being shaken by any violence of any combination! His great object is, to reclaim, and win over, by kindness, gentleness and truth. To the letters are appended a variety of *Notes*, embracing valuable illustrations, and much useful information.

We beg leave to recommend it to the patronage of the patriot and christian, and especially to the ladies of the United States, to whom it is dedicated; and who owe an infinite debt of gratitude to the benign influence of Christianity.

W. C. BROWNLEE.

New-York, Oct. 12, 1833.

A LAYMAN'S APOLOGY, &c.—I have cursorily perused "A Layman's Apology," &c., as originally published in the *Washington County Post*, and feel pleased with the sentiments which pervade it, and the manner in which they are presented. Believing that the republication of the letters of Sherlock, with the proposed notes and illustrations, will subserve the cause of Christianity, I cheerfully recommend them to the patronage of the Christian public.

THOMAS DE WITT.

New-York, Oct. 12, 1833.

In the above sentiments I concur.

JOHN KNOX.

IX. The Hon. JAMES KENT, late Chancellor of this state, writes as follows to the author, dated—

New-York, Oct. 19th, 1833.

DEAR SIR—I have, at your request, perused the Nine Letters under the signature of "Sherlock," and addressed to "Thomas Herttell, member of assembly for the city of New-York, 1833."

I have been much struck with the fervent piety, extensive research and manly frankness displayed in these letters, as well as with the flowing and eloquent language in which your thoughts are conveyed: but I do not wish to give my indiscriminate approbation of the entire contents of these letters, though, as touching the main points between you and Mr. Herttell, I think you are essentially right, and he is essentially wrong. I am in favor of the very becoming ancient custom of having the daily business of the two houses of the legislature opened with prayer, and the constitutional objection to it has always appeared to me entirely groundless. I agree with you, most certainly, in the divine origin and inestimable blessings of Christianity; but I do not wish to give my sanction to every part of your illustrations; and they contain local and personal allusions which I do not assent to. Notwithstanding these objections, I think the work is calculated to do good. Very respectfully,

JAMES KENT.

X. The Rev. JOEL PARKER, pastor of the First Free Presbyterian Church in the city of New-York, writes to the author as follows, dated—

New-York, 21st Oct., 1833.

DEAR SIR—I have just arisen from the perusal of your letters

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to Thomas Herttell. I think them well adapted to guard young minds against the specious arguments of infidelity, while the spirit of Christian courtesy which breathes through them, is adapted to lead unbelievers themselves to revise their system, if they may be said to have one. I can cordially recommend this volume to the perusal of my friends, and shall take pleasure in seeing it in the hands of the public as soon as possible.

If Cicero thought his occupation noble because it led him to defend innocence, yours is doubly noble in defending that prayer to God which is at once the shield and promoter of virtue.

Very respectfully yours, JOEL PARKER.

XI. The Rev. Dr. MILNOR, of New-York, writes as follows in a note dated—

New-York, Oct. 21, 1833.

I have read with great pleasure the letters of Sherlock to Thomas Herttell, Esq., member of the house of assembly from the city of New-York, on the subject of discontinuing the office of chaplains to the legislature, and have been much gratified with so ample a vindication both of the constitutionality and duty of conducting the public business with a daily invocation of the blessing of God upon the labors of our public functionaries. The popular style of these letters has led into some diffusiveness in the discussion, that may not so well please the fastidious; but they are better calculated, on that account, to insure, what is very desirable, their general perusal by all classes in the community.

JAMES MILNOR,
Rector of St. George's Church, New-York.

XII. The Right Rev. Bishop of the Episcopal Church of the state of New-York, who was not requested to read the letters in the first place with a view to recommending them, has politely furnished the following note:—

I have had laid before me the letters of Sherlock on the subject of the employment of chaplains in the legislature of this state, and gave them as much attention as my engagements would at the time admit. From the observation thus made, and the judgment of others entitled to great respect, who have had better opportunities of reading them, I concur in approving of their republication, and in the opinion that they will prove highly useful to the best interests of the community.

New-York, Oct. 22, 1833. BENJ. T. ONDERDONK.

XIII. GORHAM A. WORTH, Esq., cashier of the New-York City Bank, has furnished the following note:—

"I consider the letters of SHERLOCK, on the duty of continuing the ancient practice of opening the business of legislation with prayer, as eminently calculated to promote the cause of virtue and religion, without which no nation can be prosperous or happy.

"They are written in a popular style, with much eloquence, as well as sound argument, and in a truly Christian spirit."

New-York, Oct. 22, 1833. G. A. WORTH.

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XIV. The Rev. Dr. BANGS, of New-York, general editor of the Methodist Book Concern, and especially of that able and useful work, entitled *The Methodist Magazine and Quarterly Review*, approves of the letters of SHERLOCK, as follows:—

I have read the letters of SHERLOCK, to Mr. Thomas Herttell, and heartily recommend them to the community in general, as an able defence of the long-established practice of employing chaplains in legislative assemblies. While the author pleads for Christianity with all the ardor of a sincere believer and an able advocate, he treats his antagonist with that respect which is due from one man to another, and thus evinces the goodness of his cause by the fairness as well as conclusiveness of his arguments: and while the venerable institutions of Christianity are assailed in our halls of legislation by semi-infidels, and nominal mistaken Christians, it is some consolation to know that there are Christian laymen sufficiently zealous in the cause of truth and righteousness to come forward in their vindication. SHERLOCK will therefore receive the gratitude of his country, and of posterity, for this timely and able defence of a practice sanctioned by all antiquity, as well as by the venerable founders of our republican institutions.

N. BANGS.

New-York, Oct. 24, 1833.

XV. Copy of a Letter from SAMUEL A. FOOT, Esq. to the Author.

New-York, Oct. 28, 1833.

DEAR SIR,—I have had time only to look cursorily over the letters, addressed by you to Mr. Herttell, which you sent me the other day, and of which you did me the honor to request my opinion. So far as my hasty and imperfect perusal enables me to judge, I hesitate not to say, that they do your head and heart great credit. They appear to be worthy of an attentive perusal, and are well calculated to arrest public attention, and direct it to the important subject of which they treat.

The extraordinary effort made last winter to dispense with daily prayer, at the opening of our Legislative Proceedings, astonished and afflicted many of the wisest and purest men in our state and the union; and I am happy to see you, who are so able to vindicate any cause you espouse, earnestly engaged in endeavoring to restore the practice, under which our fathers were blessed and prospered. You have my sincere wishes for your success.

Very respectfully, your obed't, SAMUEL A. FOOT.

N. B. Please consider me a subscriber for five copies.

XVI. From the Rev. WILLIAM PARKINSON, of New-York.

Having read with pleasure the nine letters of SHERLOCK, addressed to Thomas Herttell, Esq. Member of the House of Assembly, from the city of New-York, for 1833, regarding his speech in relation to the appointment of Chaplains; I consider them as containing a reasonable and an appropriate antidote to the poison of Mr. Herttell's public attack on the Christian Religion—an attack evidently premeditated if not preconcerted; and for which

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the question regarding the chaplaincy only furnished the occasion and pretext.

To me, therefore, these letters appear highly important; and, as such, I cordially recommend them to all descriptions of readers; hoping that the historic research, the sound reasoning, and the political independence which they evince, together with the christian mildness and flowing eloquence which they constantly maintain, will secure to them an extensive patronage, and a candid perusal.

WM. PARKINSON,

Pastor of the First Baptist Church, N. Y.

New-York, Nov. 11, 1833.

XVII. From the Reverend Vicar-General of the Roman Catholic Church, of New-York.

The letters of Sherlock to Thomas Herttell, Esq., are written with point and spirit. They, as far as I am able to judge from a hasty and I may say imperfect perusal, reach the triumphant merits of his subject. The divine origin, and sublime influences of Christianity are set forth in a limpid style; and as far as the letters touch on these topics, they cannot fail to be productive of the most beneficial results.

JNO. POWER,

Vicar-General of New-York.

New-York, Nov. 13th, 1833.

XVIII. From Dr. BENJAMIN ALLEN, founder and principal of the Academy at Hyde-Park.

Hyde-Park, (*Duchess Co.*) Nov. 23, 1833.

I have read with deep interest and pleasure, the letters of Sherlock, addressed to Thomas Herttell. They are written with great force and eloquence, and ought to be in the hands of every citizen of our country. While the cause which gave rise to them is deeply to be lamented, the friends of sound morality and religion, and our free institutions, have good reason to rejoice, that those have found in the author of the letters so able and eloquent a defender.

I am glad that those letters are to be presented to the public in a more permanent and convenient form; and hope that they may meet with that reception which they so justly deserve.

BENJAMIN ALLEN.

XIX. From Dr. DAVID HOSACK, formerly of New-York, now of Hyde-Park.

New-York, Nov. 25th, 1833.

DEAR SIR,—I have read with much pleasure and instruction, your letters, published under the signature of SHERLOCK.

Without entering into any details, relative to the arguments you have advanced upon the subject of Divine Revelation, the system of ethics the sacred writings inculcate, and the duties which thence devolve upon man in his individual as well as in his collective capacity, your remarks receive my warmest approbation. They convey much useful information on the several subjects to which they relate; and in my opinion they are well

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calculated, with very few exceptions, to subserve the objects for which they were written.

Accept my thanks for your communication, and my best wishes for your successful prosecution of the useful labors in which you are engaged. I am, dear sir, yours, DAVID HOSACK.

XX. From the Hon. AMEROSE SPENCER.

Albany, Nov. 29, 1833.

I have read a few of Sherlock's Letters in defence of the Christian Religion, and have been very favorably impressed with the powerful and candid manner in which the great truths of Christianity are enforced and defended. I do not hesitate in giving my opinion, that the publication of those letters will be eminently useful to the present and rising generations.

A. SPENCER,

[Late Chief Justice of the State of New-York.]

XXI. From the Rev. B. T. WELCH, of Albany.

Albany, Nov. 29th, 1833.

Under the impression that the extensive circulation of the letters of Sherlock will have a tendency to promote the cause of religion and virtue, and to shield the young from the insidious influences of Infidelity, I cheerfully concur in the above expressed sentiments and recommendation.

B. T. WELCH,
Pastor of the Baptist Church Albany.

XXII. From BENJAMIN F. BUTLER, Esq., Attorney General of the United States.

I have read several letters, published in the Washington County Post, under the signature of SHERLOCK, and addressed to Thomas Herttell, Esq. And as the author has requested my opinion of their merits, I take pleasure in saying, that I think they contain a very interesting and powerful exposition of several important topics of Natural and Revealed Religion, with a general defence of Christianity, its doctrines and influence, which does equal honor to the heart and talents of the writer. I therefore highly approve of the proposal to collect and publish these letters in a volume with supplementary notes and illustrations. If the additional matter shall correspond in vigor of thought, extent of research, and eloquence of manner, with the original letters, the whole work will be one of much interest and value.

As it is impossible that all men should think precisely alike on points that admit a diversity of sentiment, it is not surprising that the letters of Sherlock should embrace, in the wide range taken by their author, some passages, to which many readers who approve their general design, should not entirely agree. This is, at all events, the case with myself; and to prevent misapprehension, I will therefore add, that I do not assent to all the arguments advanced on the constitutional point discussed by the writer. Nor do I approve of his allusions to political subjects, his strictures on the character of individual members of the Legislature, or his animadversions on the people of one of our most respectable coun-

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ties.* These matters are not only irrelevant, but some of them, I think, depart from the liberal and truly christian spirit, in which the controversy with Mr. Herttell is conducted, and which constitutes, in my judgment, one of the chief merits of the performance.

B. F. BUTLER.

Nov. 29th, 1833.

XXIII. From the Rev. Cor's C. CUYLER, of the Dutch Reformed Church, Poughkeepsie.

POUGHKEEPSIE, 2nd Dec., 1833.

DEAR SIR,—I thank you for the perusal of Sherlock's letters to Thomas Herttell. They appear to me to contain a fair view of the subject of which they treat, and a reasonable rebuke to that mad spirit which would make us a nation of infidels, because our constitutions do not contemplate a union of the Church of Christ with the State. This grand fallacy having been taken for granted, infidels have assumed without proof or warrant that christians of almost every name wish a union of church and state, and are pursuing active measures to effect the object. So far however from desiring any thing of this kind, the evangelical christian sects, with one accord, would not only deprecate such a union, but protest against and resist every thing of the kind. They fully and cheerfully accord the Savior's declaration, "My kingdom is not of this world." They know full well that the world has never embraced the church without polluting her. It has been so from the days of Constantine to the present, and it will be so to the end of time. We ask no such an alliance—we abhor it. The religion of Christ, as we learn it from the holy oracles, is a religion of civil and religious liberty, and for all the freedom our happy country enjoys she is indebted to that religion.

But while we deprecate the union of the church with the state, we equally deprecate the union of the state with the Moloch of infidelity. We do not anticipate the improvement of our institutions by such a union. The experiment has been sufficiently tried elsewhere, to satisfy even Thomas Herttell, if he be not blinder than a mole. What have been the results of the revolutions prosecuted upon infidel principles in France, Spain, Naples, Piedmont, and in the Mexican and South American (so called) Republics? Thomas Herttell and his coadjutors can have no difficulty in telling us. These things have not happened in a corner. The sun has shone on them, so that he who runs may read. Heaven and

* This is a mistake on the part of Mr. Butler, owing, we presume, to the haste in which he wrote his note; since, on referring to the "animadversions" of Sherlock, alluded to by Mr. B. it will be seen, that they relate to a small portion only of the population of Dutchess county, viz, *the horse-racers and gamblers*: Nor is any personal offence intended by the Author to any honorable member of the turf, as he presumes all such persist in the pursuit, because they have not seriously reflected upon its evils, and not from wilful corruption or immorality. The reader will recollect, that Dr. Allen, Dr. Hosack, and the Rev. Mr. Cuyler, all of whom recommend the *Letters of Sherlock*, are citizens of Dutchess county.

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earth have testified that the spirit of infidelity is not the spirit of liberty any more than of sound wisdom.

Infidels constitute a very meagre numerical minority in our country—not a tithe of the whole—and yet they have so managed as to rule the land. How have they effected it? By crying “Church and State.” This is their great Diana of the Ephesians. By vilifying the christian sects, and making them afraid of each other. It is time this lie were put down—this foul fiend had his robe of light torn off, and his black limbs exposed. The christian public owe you thanks for your attempt. This work must be done by a layman, and I think you have happily succeeded. I hope your book may have a wide circulation, and accomplish much good.

Your friend, COR’S. C. CUYLER.

XXIV. From the Rev. Mr. KIRK, of Albany.

Albany, Jan. 8. 1834.

DEAR SIR—Sherlock’s Letters have the advantage of authorship by a Layman. The gentleman to whom they are addressed, cannot regard them as self-defensive. They are calculated to do good by the air of frankness, the courteousness, and yet christian firmness and fidelity which characterize them. I desire to see them circulated.

E. N. KIRK.

XXV.

The Rev. JAMES MARTIN, of Albany, writes to the Rev. Andrew Stark, of New-York, in relation to the Letters of Sherlock, as follows:—

“I read the Letters at the time,” (meaning the time of their publication in the Salem paper,) “and was exceedingly pleased with them. Mr. —— proposes to publish them in a book form, with notes. I hope he may succeed, as I think his work is well calculated to do good, especially to those who are inclined to Infidelity.”



To the preceding Recommendations, may be added the fact, that the venerable ALEXANDER PROUDFIT, of Salem, whose fame is in all the churches, was the first to recommend earnestly to the Author of Sherlock’s Letters to publish them in their present shape: And his recommendation was followed up, as earnestly, by that of the Rev. JOHN WHITON, of the same place.

A

LAYMAN'S APOLOGY,

FOR THE APPOINTMENT OF

CLERICAL CHAPLAINS

BY THE LEGISLATURE OF THE STATE OF NEW-YORK;

IN A SERIES OF LETTERS,

ADDRESSED TO THOMAS HERTTELL,

Member of Assembly for the City of New-York, 1833.

ORIGINALY PUBLISHED IN THE WASHINGTON COUNTY POST, SALEM,

UNDER THE SIGNATURE OF

SHERLOCK.

Sol.

S. T. C.

pseud. or

TO WHICH ARE ADDED

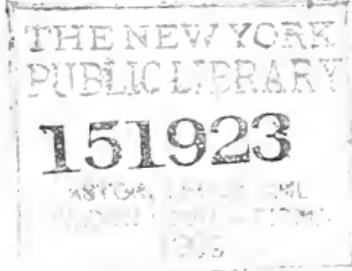
Notes and Illustrations,

BY THE AUTHOR.

ALBANY:

PRINTED BY HOFFMAN & WHITE,
No. 71 State-street.

.....
1834.



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ber, A. D. 1833.*

DEDICATION.



TO THE LADIES OF THE UNITED STATES.

Can any apology be necessary, for addressing you on the present occasion ? If so, permit me, my fair readers, to offer the following considerations; and to hope, at the same time, that you may give them all the weight to which they are justly entitled.

If there be any difference, in a temporal point of view, in the necessity and importance of the Christian Revelation, to one portion of the human race, more than another, that difference is in favor of the Female Sex.

If women wish to know how much they are indebted to Christianity for the blessings which they now enjoy, let them compare, for a moment, their degraded condition under the ancient heathen or pagan mythology, and that of the Arabian Impostor, or the Braminical System of Asia, with the elevation which they have derived, in the social state, from the prevalence of the gospel of Jesus Christ.

Let them view themselves in Greece and Rome, under the heathen or pagan system, as the absolute property, the humble, devoted and degraded slaves

of their fathers and their husbands, from whose tyranny, however revolting it may have been to humanity, there was no appeal. Their tears fell unheeded; the ears of their tyrants were deaf to their sighs and lamentations; their sufferings excited no sympathy in the bosom of the oppressor; and for their wrongs there was no remedy, no mitigation or redress! Such is the portrait of female subjugation, under the heathen system of antiquity. But the evil did not stop here; for where the person is enslaved, the mind becomes either morbid and melancholy, or corrupt and depraved: The moral sense is blunted or totally destroyed: And hence it is, that notwithstanding a few boasted names, like the Roman **LUCRETIA** and **CORNELIA**, a true portrait of Female Manners in ancient Greece and Rome, could not be drawn by any writer who regards the laws of delicacy and decorum, to say nothing of Christian purity and piety. In fact, as to Greece, we look in vain for an illustrious woman, though Gillies pretends to draw a favorable picture, after Homer, of the conjugal virtues of the women of that country, during a certain epoch in her history, when lacerated by the furies of civil discord; yet the strongest instance of female excellence, with which he presents us, carries with it its own refutation; and proves not only the degradation of the sex, but the vile and abominable superstition of the age. We should not indeed think of looking to **HOMER** for a portrait of female excellence, such as would suit the taste and the moral

sense of a modern Christian, or even those of a refined and honorable sceptic, of the present day.

Under the Mahometan system, women are nothing more than the mere passive instruments, or objects of the brutal passions of their lords and masters, from the Grand Turk, down to the meanest of his Janissaries, or the most insignificant of his enslaved and degraded vassals. To be the slave of the Grand Tyrant of his country, is a condition too base to be borne with ease by any human being; but to be the slave of slaves, is still more humiliating and beyond endurance, especially to a virtuous and noble spirited woman.

But if such be, or has been, the wretched condition of women under those foreign auspices, what are we to think or feel, when we behold them, under the Braminical System, cast into the Ganges, in their infancy, as food for the monsters of the deep, and under the cruel pretext that they cannot be provided for in this life, on account of the overgrown population and consequent poverty of the country: And if saved from this cruel fate, we see them still doomed to be dragged alive to a horrible martyrdom on the funeral pile of their deceased husbands!—or voluntarily, through a gross superstition, yielding to the inhuman and barbarous rite!

Again, in the Savage State, as we are acquainted with it, where neither the Gods of Greece and Rome, nor the Arabian Impostor, nor the creed of the Grand Lama, or Braminical creed, bear sway, but where some dark and barbarous notions of the

"Great Spirit" prevail, they are still doomed to misery and degradation the most painful and humiliating. What a disgusting and shocking picture of female existence, is presented in the wife of an American Savage—(a Red Jacket, a Tecumseh, or a Black Hawk)—carrying her offspring on her back, and esteeming herself fortunate if that be her only burthen, through thorny paths, and over rugged precipices; or doomed to some other equally painful and laborious exertion, by the stern tyranny of her uncivilised, unchristianised, and consequently unfeeling husband.

It is, in short, only where the bright beams of the Sun of Righteousness irradiate the intellectual and moral world, that WOMAN enjoys the privileges to which she is justly and richly entitled, and becomes the equal and endeared friend and companion of MAN, instead of the slave of his power and his caprice, and the victim of his ill-humor and brutality: And yet, to the regret and astonishment of every rational being, every sound head and pure heart in the country, we have lately seen a WOMAN, so much the enemy of her sex, without being sensible of it, as to prostitute her fine talents, talents of the highest order indeed, in the unhallowed attempt to destroy our faith in the divinity and pre-eminent necessity and utility of the Christian Revelation! And alas! we have seen men—men of boasted superiority—following this accomplished, but deluded, female in her mad and mischievous career!

It was never my disposition to become an alarm-

ist without just cause. I have seen, however, more than one era in the history of my country, (during a long and somewhat eventful life,) when it became my duty, as well as that of others, to sound the alarm. I now see clearly another such crisis approaching, if it has not already arrived: But it is a crisis, in which the *Rights of Women* are liable, in a temporal sense, to be more seriously affected, more deeply endangered, than those of men, because whatever tends to destroy or impair the sacred obligations of Christianity and morality, which are inseparably connected, bears necessarily harder upon women than it does upon men. Men, to a certain extent, live apart from, and independent of each other. Each man has his own domicil, over which he exercises more or less control, agreeably to the laws of his country, or the force of moral and religious restraint, where the law does not apply: Not so with women; for although the mild spirit of modern laws, influenced by, or growing out of, the milder spirit of Christianity, has greatly meliorated their condition; still they not only live under the same roof with the men, but are, generally speaking, dependent upon them for support and protection: And this fact alone shows clearly, that the more powerful the influence of moral and religious feeling and principle in men, the more security is there for the temporal rights, welfare and happiness of women.

If these remarks be just, and certain I am that every rational mind will perceive that they are so,

can I offer a purer homage to the Female Sex, or better express the respect and veneration which ought ever to be cherished for them, than to dedicate this work to THE LADIES OF THE UNITED STATES ; and especially to the virtuous matrons of my country, to whose fostering care we are to look for the Saints and Sages, who shall hereafter, under Divine Providence, wield her destinies, and perpetuate her freedom, her happiness, and her glory : I say *Saints* and *Sages*, because, if I do not live to see it ; yet I hope and pray to God, that the day may not be far distant, when the name of *Hero* or *Soldier* will become obsolete : when the pure and holy faith of our Redeemer shall be practised as well as professed by all nations ; when, in short, the beautiful and sublime vision or prophecy of Isaiah shall be fulfilled, and consequently the principle of war, the traffic in human blood and carnage, the offspring of the wiles of the *Arch Apostate*, operating on rude and barbarous times, shall be banished from the earth, and find no refuge but in its native hell !

To you, my fair countrywomen, rely upon it, the Christian Religion is indeed the choicest, the best, the brightest gift of Heaven : And in proportion as it has showered down blessings upon your heads, in like proportion will curses be heaped upon them, should it be eclipsed, in our happy land, by the dark cloud of INFIDELITY, which has lately made its appearance in our political horizon. If that black cloud, emerging from the vile regions of eternal darkness, shall spread over our hemisphere,

you will be the sufferers ; the pitiless pelting of the storm it will produce, will fall first upon your heads. **MAN** may and will be contaminated by its baneful and destructive influence ; but **WOMAN** will not only be contaminated—she will be enslaved and degraded. She will fall from the dignified and exalted station, which she now enjoys, to the same ignominious level at which she rested, when the blessed Redeemer came to dissolve the chains which the mean and selfish tyranny of **MAN** had forged for her body ; and to break also the chains of death and of hell, by which the soul of **MAN**, as well as that of **WOMAN**, was encompassed and enthralled.

What I have here said, is not mere speculation : To illustrate this, I will barely exhibit two examples—one on each side—of the practical effects of Christianity and Infidelity : and to bring home the illustration the more forcibly to yourselves, I will select, from many that present themselves, two female examples.

Among the distinguished females of Great-Britain, whoever has indulged much in literary pursuits, must recollect the names and destinies of Lady **RACHEL RUSSELL** and **MARY WOLSTONECRAFT**. The former was a Christian, and the wife of Lord William Russell, who was beheaded in the reign of Charles the Second ; the latter belonged to the Infidel School, and though of humble origin, distinguished herself in the literary world, and became

the wife of the celebrated William Godwin, who is still living.

Now let us briefly contrast the conduct of these two women, especially in the hour of adversity, and we shall see clearly the benign superiority of the influence of Christianity over that of Infidelity.

Lady RUSSELL was destined to see her husband, whom she ardently loved, and who reciprocated her affections, die on the scaffold, the victim of a bloody and relentless tyranny; but under the pressure of this awful calamity she did not sink: On the contrary, in proportion to the keenness of her sufferings, did her moral courage display itself with increased energy and effect. All England beheld her, under circumstances calculated to appal the stoutest hearts, sustaining herself with unparalleled firmness and fortitude. She attended her husband, on his trial, and "when," says Hume, "the Attorney General told him, he might employ the hand of one of his servants in waiting to take notes of the evidence for his use," Lord Russell answered, that "he asked none but that of the Lady who sat by him." The spectators, at these words, turned their eyes, and beheld the daughter of the virtuous SOUTHAMPTON rising up to assist her Lord in this his utmost distress: a thrill of anguish ran through the assembly."

From the day of her husband's conviction and sentence, to that of his ignominious death, she attended him constantly, and consoled him, with that unremitting tenderness, assiduity and heroic fortitude,

tude, which the gospel of Jesus Christ can alone inspire. Lord RUSSELL was so much encouraged by this heroic conduct of his wife, and so deeply sensible of her virtue and firmness in so trying a moment, that he exclaimed at their last parting, "*the bitterness of death is now past!*"

Many are the evidences, which this truly pious and godly woman exhibited, of her Christian virtues, and unshaken faith in her Redeemer; but to these, our limits will admit only of a partial reference.

To Lady Essex she wrote as follows:—"I beseech God one day to bespeak peace to our afflicted minds, and not to suffer us to be disappointed of our great hope. But we must wait for our day of consolation till this world passes away. An unkind and trustless world has it been to us. Why it has been such, God knows best. All his dispensations serve the end of his Providences; and they are ever beautiful, and must be good, and good to every one of us: And even these dismal ones are so to us, if we can bear evidence to our own souls, that we are better for our afflictions, which is often the case with those who suffer wrongfully. We may reasonably believe our friends have found that rest we yet but hope for; and what better comfort can you or I desire, in this valley of the shadow of death we are walking through? The rougher our path is, the more delightful and ravishing will be the great change."

This truly illustrious woman survived her hus-

band forty years, and honored his memory by continuing in a state of widowhood. She died in 1723, in the 87th year of her age. To the last she retained her faith “in HIM who had been the staff of her life, and her support in affliction;” and the fruits of this holy faith were exhibited in her last moments:—“God,” said she, “has not denied me the support of His Holy Spirit in this my long day of calamity; but enabled me, in some measure, to rejoice in him as my portion for ever. He has provided a remedy for all our griefs, by his sure promises of another life, where there is no death, nor any pain nor trouble, but fulness of joy in the presence of HIM who made us, and who will love us for ever.”

Thus lived and died, Lady RUSSELL, the pride of her country, the ornament of her own sex, and the veneration as well as admiration of ours: And now let us turn to

MARY WOLSTONECRAFT.

That Miss Wolstonecraft, as a mere woman, was an interesting and lovely being, we shall not attempt to deny; for it is neither in the beauty of her person, nor the brilliancy of her intellect, that we have to compare her with Lady Russell. Her advantages, in these respects, were great. But with beauty and genius in her favor, she had the misfortune, not only to fall upon evil times; but, what was still more deplorable on her own account, to imbibe no small portion of the worst spirit of those times. She drank in, at an early period of

her life, the poison of that seductive but ruinous creed, by which the principal Authors of the French Revolution were actuated—a creed fraught with eternal ruin to all who ever lived and died in it, or who shall hereafter live and die in it; for the eternal perdition of all, who have to encountervincible ignorance only, and still die out of the pale of the Christian faith, is, we believe, placed beyond a doubt by the DIVINE ORACLES. It was a feature of this horrible and soul-destroying creed, to discard the ties of Matrimony, and adopt in their stead the vicious principle suggested by Pope :—

“ How oft when press'd to marriage have I said,
 “ Curse on all laws, but those which love has made!
 “ Love, free as air, at sight of human ties,
 “ Spreads his light wings, and in a moment flies.”

And again—

“ Should at my feet, the world's great master fall,
 “ Himself, his Throne, his world, I'd scorn 'em all:
 “ Not Cæsar's empress would I deign to prove:
 “ No—make me mistress to the man I love.”

It was this infamous principle of French Revolutionists, though originating, if no further back, in the licentious imagination of a British Poet—a Poet, too, who was capable of exclaiming—

“ Nor fame I slight, nor for her favors call,
 She comes unlooked for, if she comes at all.
 But if the purchase cost so dear a price,
 As soothing folly, or *exalting Vice*:
 Then teach me Heaven! to scorn the *guilty bays*,
 Drive from my breast that wretched love of praise;
 Unblemished let me live, or die unknown;
 O! grant an honest fame, or grant me none!”

It was, we say, the infamous principle which Pope puts into the Epistle of Eloisa to Abelard—a principle so inconsistent with all virtue, and all

“*honest fame*”—and which long afterwards was so extensively embraced by the French philosophers and guillotiners—that Mary Wollstonecraft imbibed in early life; and Miss Wright, and her deluded followers, have lately been disseminating in this country, a little disguised, perhaps, though essentially the same.

But what was the effect of it on the unfortunate MARY?

The answer is, that it led her to form an unlawful connection with one IMLAY, an American Speculator, then in Paris—that he abused the trust she reposed in him, and abandoned her to a fate, the necessary consequence of her weak and wicked principles, and the delusive confidence with which they inspired her in the promises of a heartless profligate.

But what next? Do we behold this lovely, but infatuated woman, supported, like Lady Russell, under the pressure of that adversity in which IMLAY’s treachery had involved her, by the consolatory promises of the gospel to the faithful and pure in heart? O no! To her the gospel was not only unknown, both in theory and practice; but she had cherished principles and affections which it forbids and condemns. She had not only neglected the Sacred Volume; but she had studied volumes which deride its Divine Origin, and mock its holy inspirations. She could not, therefore, heal or mitigate her anguish, by the hopes that prayer and supplication to the Throne of Divine Grace give birth to.

She could not rest upon the Rock of Ages; for on that she had no foothold. Society discarded her; for although not intentionally criminal, she had forfeited her claim to its respect, by setting at defiance one of its essential and most salutary laws. Thus abandoned by the world, and perhaps despairing of the mercy of God, she attempted suicide, from which she was saved by the interposition of the man who was the chief cause of her misery: But given up to despondency, if not to despair, she made a second attempt, by throwing herself from Westminster bridge into the Thames. She was again providentially rescued, and resuscitated, consciousness having forsaken her. This second deliverance she owed to the buoyancy of her costume, which prevented her from sinking, till a boatman, who had seen her plunge into the stream, came to her relief and snatched her from a watery grave! This happened in 1795. Her mind afterwards became so far tranquillised, as to reconcile her to life. In 1796 she was married—having previously given up her platonic principles—to William Godwin, who had at one time propagated the same vicious and ruinous theory. She died in London, in September, 1797.

I now invite you, my fair readers, seriously to reflect on the contrast exhibited in the two distinguished female characters, which are here presented for your examination. You must, in so doing, perceive clearly, in the erring and ill-fated career of Mary Wollstonecraft, lovely as she was in person,

and brilliant as she was in intellect, the horrible consequences of Infidelity, and that disregard of the wise, virtuous and salutary regulations of society, which it begets in the minds of its deluded votaries; whilst, on the other hand, in the sublime moral courage, the heroic firmness and fortitude, the Job-like patience, and the unshaken faith in Christ and his promises, which distinguished **Lady RUSSELL**, through all her awful and heart-rending trials and afflictions, you behold the benign influence of the gospel, the soul-saving power of Christianity: And thus will it ever be: The Sceptic and the Infidel fly from calamity to the sword, the dagger or the bowl, or plunge into a watery grave to get rid of it: But the faithful believer, to whom the gospel has imparted its Holy Spirit of Divine Grace, not only soars above the ills of life, but is enabled in the last and most awful extremity to exclaim—*O! grave, where is thy victory! O! death, where is thy sting!*

Cherish, then, I beseech you, this precious, this pure and holy emanation of the justice, love and mercy—the wisdom, grace and goodness—of your Heavenly Father and Eternal Benefactor and Friend. Make it, in spite of every obstacle, your morning and your evening study. Fail not, I conjure you, to impress its high and unspeakable value on the minds and hearts of your offspring. So soon as they can articulate a word, let that word be the name of Jesus; and so soon as they can imbibe a principle or a precept, begin to unfold to their ten-

der minds the moral, intellectual and spiritual treasures of the Sacred Volume : And above all, as you regard your own eternal welfare, never for a moment suffer your faith to be shaken in its divinity, or your steps to be led away from its pure and hallowed light.

If there be zeal in these remarks, believe me, it flows from no fanatical spirit, but from a thorough knowledge of the evils, against which it is my aim to forewarn you. Experience is the best teacher ; there is none like it : And it is through a long and intimate acquaintance and intercourse with Infidelity, and with Infidels personally, that I have had a fair opportunity of knowing to what licentiousness in practice the principles of Voltaire, Hume, Paine, and their congenial authors, may and too often do lead their votaries. Rejecting the Bible, as the word and the law of God, which it undoubtedly is, they have no guide left, but the law of the land, and what is called human reason. The law of the land, we must recollect, reaches but a part, and a small one too, of the vices, crimes and corruptions, which frail humanity is heir to by the fall, and is constantly tempted to commit by the insidious wiles of the Arch Deceiver. The law is the bond of society, and not the shield or the buckler of private and individual worth and virtue : It protects society against the crimes of individuals ; but it cannot protect individuals against themselves, against the evil inclinations of their own hearts, and the turbulence of their passions : And as to

human reason, the boasted light of Infidelity, its vanity and weakness are exhibited in as many shapes as there are various nations, complexions and statures of the human race. In one age and clime it makes theft a virtue, and deifies mere men and women, making gods and goddesses of the vilest if not the weakest of their species! In another, it bows down and worships Idols of brass and marble, on one side of a lake or river; whilst nearly or directly opposite, on the other side, we behold it doing the same homage to a heifer, an ox, or an ass, or some other equally stupid and insensible brute. Here it sanctions malice, revenge and murder, under the *lex talionis*; and there it drinks the blood and devours the flesh of the human victims it has captured in war! Here it is seen seeking for truth and justice in the absurd and uncertain trial by battle, or the equally untenable and still more barbarous fiery ordeal; and there burning at the stake, or hanging and drowning, innocent and unoffending men and women as wizzards and witches! Here it determines the fate of an army, or an empire, by the casual flight of a flock of crows, or a brace of cormorants; and there it does the same, or something equally momentous, by inspecting the entrails of a fowl, a sheep, or a hog!* This is human rea-

* We have seen it lead the Persians to deify the Sun—the Egyptians to worship a Cat or a Serpent, and the modern Hindoos to prostrate themselves at the approach of Juggernaut. In the highlands of Scotland it has given birth to those fanciful beings called Fairies; and in the metropolis of Great Britain it was long en-chained by faith in the existence of the famous *Cocklane Ghost*! It led many of the primitive fathers of New England to believe, that to kill a swallow would cause their cows to give bloody milk;

son, left to itself, and unaided by the light of Revelation! And suppose it in some superior minds to soar far above these benighted and absurd superstitions, and cruel and barbarous usages, as it has done in the labors of such men as Aristotle and Cicero, among the ancients, and Bacon, Boyle, and Newton, in modern times; it is still but limited human wisdom: It is still confined in its operation to the head, leaving the heart a moral waste, and providing for it none of those consolations, without which it can never be at ease, and which it can find in the

and it has often converted the hooting of an owl, the howling of a dog, or the ticking or buzzing of an insignificant insect, into the voice of a demon, and the signal of approaching death to the family circle or the individual by whom the mysterious or boding sounds were heard! In revolutionary France, it chose an abandoned female, the disgrace of her sex and of human nature, for its peculiar divinity, styling her the GODDESS OF REASON! And in Germany, under the auspices of EMANUEL SWEDENBOURGH, it unveiled the world of Spirits to human observation, calling up the ghosts of the departed as readily as a hen gathers her chickens under her wings! But ah! says the Infidel, your examples are those of the *perversion*, and not the *perfection* of human reason. Granted; but where, let me ask, is that perfection to be sought for? If not in the ranks of the ignorant, the superstitious, and the bigotted, neither does it dwell with the sceptical or the unbelieving, or with those who are distinguished only by what the world call wisdom, virtue and talents; Or whence come all the factions, seditions and treasons, among the governed? And whence the corruption, the injustice, the tyranny and persecution, among the governors of mankind? It is in short, the union of human or profane science with the divine or sacred science of the gospel, that can alone constitute the perfection of reason. With the science of BACON, and his legitimate successors, in his head—and the science of Jesus Christ, as found in the Old and New Testament, in his heart—MAN arrives at all the perfection of which his reason and his sensibility are capable in his present state; and the universal prevalence of this desirable union of the Science of the heart with that of the head, will rid the world of all crime and corruption: For more than this, he must wait till he finds himself seated at the right hand of his Eternal Father, when the unspeakable glories of Heaven, shall burst upon his view, and his soul be filled with the light that shines around the Throne of Jehovah!

Christian Philosophy alone. I would not detract from the value of the works of such Philosophers, as those I have just mentioned; neither would I dare, for a moment, to compare them with the intellectual and spiritual treasures of the gospel—*the unsearchable riches of Christ*. Since, then, human reason, in its best efforts, falls far short of the DIVINE ORACLES in the first of all Sciences—the Science of the Heart—is it any wonder that those who reject Revelation should become liable to fall into every error and every vice, that can impair the dignity, and degrade the character of mankind? Is it any wonder, that losing sight of the only true wisdom, so many human hopes are blasted—so many promising young men are lured to destruction—so many young women are corrupted, blighted and destroyed—so many horrible crimes are committed—so many families are made miserable, and the grey hairs of so many aged and fond parents are brought with sorrow to the grave! O! what a hell upon earth is produced by the rejection of that *wisdom which cometh from above!*—that wisdom which has God for its Author, which we rejoice to believe has brought life and immortality to light; and by the embracing of which sincerely, we are enabled to exclaim in the language of a chaste and elegant poet:—

“Inspiring thought of rapture yet to be,
The tears of love were hopeless, but for thee!
If in that frame no deathless spirit dwell,
If that faint murmur be the last farewell!
If Fate unite the faithful but to part,
Why is their memory sacred to the heart?

Why does the brother of my childhood seem
Restored awhile in every pleasing dream?
Why do I joy the lovely spot to view,
By artless friendship bless'd when life was new?"

And again—and still more consoling :—

"Cold in the dust this perished heart may lie,
But that which warmed it once shall never die!
That spark, unburied in its mortal frame,
With living light, eternal and the same,
Shall beam on joy's interminable years,
Unveiled by darkness—unassuaged by tears."

Once more, therefore, my fair readers, I conjure you to cling to the Christian Revelation, as light from Heaven that cannot lead astray; as light which shall guide you safely through the perils and perplexities of this life, and prove to you the day-star of eternal beatitude in the life to come. If you will take my humble advice, you will overwhelm with your contempt, you will spurn from your presence for ever, the man, or rather the maniac, or the monster, who under the mask of reason, friendship, or any other vain and deceitful guise, would impair your faith in that Divine Light, or lead you for a moment from the paths of wisdom and of truth which it irradiates and sanctifies ; always remembering, that so far as the human heart and its happiness, both temporal and eternal, are concerned, there is no sound reason, no true wisdom, no pure virtue, without the pale of revelation. This is the only pure fountain of felicity—all other fountains are more or less turbid, and full of bitterness and sorrow. The senses and the imagination may indeed be regaled, and in some cases innocently too, by inventions of human genius and

philosophy ; but the Divine Science of Christianity alone can enlighten, regale, and purify the soul : Nor can we be surprised at the exclusive beauty and perfection of the system, when we reflect for a moment on the exclusive greatness, grandeur and glory of its immaculate and immutable author. What deep interest, what immeasurable greatness, what unrivalled moral sublimity (as I lately had occasion to exclaim, and here repeat it) is there in the character of CHRIST !—HE who suffered for all that could suffer, and felt for all that could feel ! And how do those profane authors, and even some eloquent preachers, lose sight of the unsullied purity, the matchless dignity, and the GLORIOUS DIVINITY of that immaculate being, when they attempt to compare him, in any shape, with such mere mortals as Socrates or Plato. Behold him, at the early age of twelve, confuting and confounding the wisest men of the age ; and astonishing them, at the same time, by the superiority of his intellect : Hear him afterwards preaching on the mount, where he subdues the heads and hearts of thousands, many of whom probably had followed him in expectation of making merry at his folly or weakness ! Follow him to the bedside as the ministering Angel of health to the sick ! Behold him opening the eyes of the blind—unstopping the ears of the deaf—making the lame and the halt to leap for joy ! Hear him rebuke Satan, and behold the arch fiend of hell cowering beneath the divinity and dignity of his countenance, and the vivid but mild lightning of his

eye! See him walk upon the water—still the raging waves of the ocean—and raise the dead from their graves! Then follow him to Calvary—and there behold him dying on the Cross, to save a lost, degenerate world! And above all, listen to his last petition, to HIM from whom HE received his commission as the Messenger of Grace—that matchless effusion of brevity, eloquence, and magnanimity, which no mortal genius ever has, or ever can equal :—“FATHER FORGIVE THEM, FOR THEY KNOW NOT WHAT THEY DO!” Who can be surprised that the centurion, on this occasion, should cry out—“TRULY THIS MAN WAS THE SON OF GOD!” For if this be not the climax of greatness and grandeur of soul, I know not what is. We must look in vain for it, if it be not here. The light of this character reflects its rays athwart the mental and moral universe, defying all comparison, and throwing all other greatness and goodness into the shade. He that merely glances at this character, and does not admire it, is to be pitied for want of feeling and discernment; but he that studies it, and does not find his whole soul absorbed in it, may claim kindred with the stoics, the barbarians, or the cannibals, of any age or clime, but cannot pretend to think “as a sage,” or to feel “as a man!”

With these parting admonitions, which I trust you will excuse, as flowing not from any distrust of your virtue and firmness, but from a sincere and anxious desire for your happiness, both here and

hereafter; permit me respectfully to dedicate to you this humble effort of my pen, in behalf of the best interests of my country, and of mankind; and especially of the strongest, the only sure and substantial bulwark of the rights, dignity, and safety of the Female Sex. I could wish the offering more worthy of the shrine at which it is presented; but what it wants of intrinsic worth, will be more than supplied by your kind acceptance and favor. That work cannot be considered mean, which female intellect, piety and loveliness approve; nor can CRITICISM, with all her boasted tact and discrimination, banish from the reading world, a volume, which the mantle of woman's charity has generously shielded, or the unequivocal smile of her approbation has sanctioned. But lest my Dedication should tread too far upon the skirts of my Preface, I must now beg leave to subscribe myself, with the utmost sincerity, and the highest respect,

Your steady, unalterable

And unaffected Friend,

THE AUTHOR.

ALBANY, May, 1833.

P R E F A C E.



The circumstances which led to the writing of the following Letters, as well as the inconvenience under which they were written, call perhaps for a brief explanation: And so likewise does the reason for publishing them in the present shape.

When the last Legislature convened, I was absent from Albany. Nearly six weeks after its delivery had elapsed, before I saw the speech of Mr. Herttell, in the House of Assembly, against the choice of clerical chaplains. The moment I read the speech it struck me forcibly that it required an answer. It related to a very important subject, involving the dignity and respectability of the Legislature, the character of the state at large, and the happiness of mankind: It aimed a vital blow at the Christian Religion, as well as an ancient and salutary form in legislative proceedings; and emanating from the bosom of the Legislature itself, I could not but view it as a performance dangerous in its tendency to the best interests of the people, not only of this State, but of the Union.

Under these impressions, I waited for and expected to see an answer, also from the hall of legislation, which should treat the subject at large, and amply refute the wrong notions of Mr. Herttell. In this rational expectation I was disappointed; for if any such answer was made on the floor of the Assembly, it was not published. My friend CHARLES ROGERS, Esq., made a brief and bold appeal to the good feeling and judgment of the House, which

though it did honor to his head and heart, did not meet the question as it ought to have been met in its full extent. For several weeks, however, I did not think of entering the field of controversy myself; nor should I at last have done so, had any one else come forward as the champion of truth on the occasion; and had it not been that I heard the speech of Mr. Herttell read by a bar-room orator, who, together with a part of his audience, approved of it highly; and concluded by recommending it to general circulation and perusal. The discussion of the subject, which ensued, satisfied me, that if no one better qualified would assume the task of answering it, a sense of duty demanded that I should attempt it: And being shortly after engaged at Salem, in a pursuit which required only a portion of my time, I commenced the Letters, and obtained permission from the worthy Editors of the Washington County Post, to use their columns in giving publicity to them.

It will be perceived from the dates of my letters, that they were written rather hastily; and moreover, it is proper to add, that I had not at command the various necessary authorities, which might have enabled me to treat the subject more effectually.

With all its discrepancies, however, both of style and matter, a number of gentlemen, of well known talents and piety, have urged its publication in the present form, as being calculated, in their judgment, to check the progress of that spirit of Infidelity, which has shown itself so boldly on the floor of the Legislature. I am not satisfied, that my labors will have the desired effect; and I have certainly yielded more to the judgment of others, than my own, in this publication. Be this as it may, it is hoped the work may not be altogether in vain.

But if I am not satisfied with my own labors in the present case, of one point I am quite certain, which is, that the "signs of the times" loudly de-

mand that some one, far better qualified than I can pretend to be, should take the field against the encroachments of modern Infidelity. She appears in as many shapes as Proteus of old ; and there is no point of the compass, at which we do not behold her busily employed in her unhallowed design of sapping the foundations of our holy faith, and overthrowing its divine and beautiful superstructure.

In a conversation, in a neighboring state, with a learned professor of science, as well as religion, some two years or more since, he remarked, that he believed, that the battle between CHRISTIANITY and INFIDELITY would have to be fought entirely over again. The writer, at that time, was rather inclined to doubt the correctness of the conclusion, in its full extent. But since he has lived to see the banner of Anti-Christ boldly unfurled, and waving triumphant, on the floor of the House of Assembly of the CHRISTIAN State of New-York ; and the Senate, at the same time, so far influenced by hasty and unfounded considerations, as to concur in the repeal of the law making provision for the pay of chaplains ; he cannot any longer look upon the forebodings of the learned Professor above alluded to, as unfounded or visionary ; but is compelled to acknowledge that these alarming facts afford strong if not conclusive proof of their being well founded.

Indeed we cannot longer hesitate to believe, that there has been for some time past an organised party of Infidels in this state, if not throughout the Union. In the city of New-York we have seen them carry on their operations without disguise or reserve ; led on at one time by "THE CORRESPONDENT," with Mr. Houston for its editor ; and at a subsequent period by Frances Wright and Robert Owen, with "THE FREE ENQUIRER" for their organ, edited by Miss Wright and the younger Owen, and widely circulated.

Next we see it raise its head on the floor of our

State Legislature, and boldly and successfully attack an ancient, venerable, justly venerated, and most salutary custom, founded on our holy religion, and sanctioned by the uniform and universal practice of our pious ancestors.

In addition to these circumstances, and I presume in strict connection with them, there is published at Wilmington, in Delaware, a weekly sheet, entitled "**THE DELAWARE FREE PRESS,**" which carries on a systematic warfare against Christianity.

In two late numbers of this paper, I perceive a Lecture on the human constitution, by a Dr. Knowlton, of Massachusetts, in which he attempts to prove that what he calls pleasure is the main if not the only source of human happiness; a doctrine borrowed from the old Epicurean School; and which in the Doctor's hands is made the most of, as may be seen by the following delectable specimen of his argument.

"I do not," says he, "go so far as to say, that pleasure constitutes the whole of happiness; but I doubt whether we should be the subjects of any happiness, were it not for pleasure; I doubt whether we should have any thoughts that would be agreeable: Yet what has the world been about? What have the PRIESTS been about? Robbing us of this life, and tickling our ears with another in lieu of it, which we shall never see, or, if we do, it will not be worth one snap to us, according to their own account of it. Who would live merely to think? What soul would want to stay in the Christian's Heaven over night, if it should happen to get there."

There are six columns of such nauseous stuff as this in the paper before us; and the reader is promised a continuation of the Lecture. In another number of the same paper, there appears a Synopsis of the Lectures of a Mr. E. Thompson, in which the Holy Scriptures are held up to ridicule, in lan-

guage scarcely more refined than the coarse and vulgar terms so often repeated in Thomas Paine's *Age of Reason*.

Is not all this sufficient to prove, that there is an organised Infidel Party in these states, if not to demonstrate that in the language of the learned Professor, to whom I have already alluded, *the battle between Christianity and Infidelity is to be fought over again?*

Admitting such a crisis to be at hand, what is the duty of Christians? I answer, to maintain calmly, steadily and inflexibly, the doctrines of the cross; to enforce them by reason and argument, and by these weapons alone. No coercive measures will have a salutary effect: And hence we regret to perceive, from the Resolutions of a public meeting held at Pittsburg, in Pennsylvania, that Dr. Knowlton has been imprisoned in Massachusetts for the publication of one of his Infidel Essays. This is precisely what such writers, and their deluded adherents, wish for, if they do not intentionally aim at it. They rejoice in every opportunity to cry out "persecution" against Christians. Let us, then, my Christian Brethren, disappoint them in their hoped for martyrdom. Let us remember, that our Savior himself never said:— "Whoever does not follow me, shall be made miserable by legal coercion; shall be considered as a rebel to the state in which he lives, unprotected by the laws, incarcerated in a dungeon, doomed to the fagot, or stripped of his property." Let us also remember, that the Primitive Fathers of the Church, uninfluenced by the disorders of the passions, and the corruptions of our nature, followed the benign and gracious example of the Redeemer.

"We were of opinion," says Saint Austin, writing to the Manicheans, "that to recover you from your errors, we ought not to persecute you with injuries and invectives, or any ill treatment; but

endeavor to procure your attention, by soft words and exhortations, which would show the tenderness we have for you: according to that passage of holy writ :—“The servant of the Lord ought not to love strife and quarrels: but to be gentle, affable, and patient towards all mankind; and to reprove with modesty those who differ from him in opinion.” Let those only treat you with rigor, who know how difficult it is to find out the truth, and avoid error. Let those treat you with rigor, who know not how rare and painful a work it is, calmly to dissipate the carnal phantoms that disturb even a pious mind; who are ignorant of the extreme difficulty that there is, to purify the eye of the inward man, to render him capable of seeing the truth, which is the sun and light of the soul. To conclude, let those treat you with rigor, who never have been seduced into errors near akin to those you are engag'd in.”

Such was the tolerant spirit of St. Austin; and happy would it be for mankind, were they to follow uniformly and universally, so pure and so laudable an example.

But next to the question, how it becomes Christians in general to act towards their Infidel opponents? I take the liberty to ask, how it becomes the Clergy to act in the present crisis, when they see themselves unjustly proscribed and excluded by modern Infidelity from the only small honor awarded them in the distribution of constitutional privileges by the political fathers of the state?

The answer to this question is—Let them evince the spirit which animated their Divine Master and his faithful Apostles, under similar circumstances. *Father, forgive them; for they know not what they do!* exclaimed the blessed Jesus, when assailed by the calumnious reproaches and insults of brutal and unfeeling Jews: It was no mere human voice; but the spirit of God that gave birth to such an exclam-

mation. I should ask no other proof of the Divinity of Christ, but this unparalleled, solitary, simple, and sublime effusion of his matchless eloquence. To a similar if not the same purpose, we have that memorable declaration of St. Paul—*Though I speak with the tongues of men and of Angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.* 1 Cor. 13. 1.

These passages of holy writ admonish us, that the warfare of the Clergy with their enemies should be conducted with all the moderation that frail humanity can call to its aid, and at the same time with all the firmness; with zeal too, but zeal tempered by discretion. It may, I fear, be thought presumption in a Layman, like myself, to pretend to advise so learned and respectable a body as the American Clergy; but as the most ignorant soldier may sometimes afford a valuable hint to the wisest general, I will venture, with all due deference to the clerical character, to state frankly and more at large, than I have done, how I think it becomes the Clergy to act under existing circumstances. They ought, in the first place, to avoid every appearance, even the slightest, of yielding to the enemy, or shrinking from the bold and manly defence of the cause, with which God has entrusted them. Their situation is peculiarly delicate in one respect, and delicacy is never to be lost sight of by virtuous minds; but there are occasions when duty demands the sacrifice of delicacy; when conscience must and will rise superior to all extraneous considerations. The monitor in their own breasts must teach them, that though some of them are suspected of a design to unite church and state, and all of them are subjected to the stale imputation of *Priestcraft*; yet these are no reasons why they should shrink for a moment from defending the sacred institution of Christianity, at whose holy altars it is their province, their duty, and I hope their

delight to officiate. They can wipe off the suspicion of unhallowed ambition on the one hand, and disingenuous craft, (and all craft is disingenuous,) on the other, by refraining from political exertions, directly or indirectly, and by a straight forward course in the truth, plainness and simplicity of the gospel. The example of St. Paul is before them, who whilst he arrogated nothing to himself, affected no political or spiritual power, sought no peculiar distinction in the church, raised no seditions in the state, and conducted with the humility of a true disciple on all occasions; yet was bold, heroic, and dauntless, in vindicating the Truth of Revelation; was appaled by no danger, and shrunk from no responsibility, where the banner of the Lord Jesus led the way. It was this happy combination of real Christian humility, with dauntless and sublime moral courage, in the character of St. Paul, that opened the way for him wherever he appeared; that made "the stormy wave of the multitude" recede at his approach; that gave irresistible force to his exhortations, and crowned his exertions with surprising and unparalleled success. All saw, that he had no sinister designs, no selfish motives; all were convinced that the love of God, and consequently the love of man—(for no man can love God without loving his fellow-creatures)—animated his heart, and quickened his zeal: And hence it was, that Goldsmith's allusion to the preaching of a country curate, would apply with ten-fold force to him.

"Truth from his lips prevailed with double sway,
"And fools, who came to laugh, remained to pray!"

Let, then, every American Clergyman look steadily to the gospel for his principles, and to Jesus Christ and St. Paul for his practice; and Infidelity, with its unhallowed zeal in a bad cause, its mock patriotism, and its pretended regard for constitutional principles, where no constitutional principle

was in jeopardy, will be driven from the field, overwhelmed with the oblivion which ought ever to be the fate of mischievous error, as well as unprincipled design.

But I cannot take leave of this subject, without suggesting, as worthy at least of some reflection, that much good might result if the Clergy would make it a point to treat sceptics, and even avowed infidels, with the same attention that they do believers. To come at the head, it is often necessary, and always justifiable, first to get possession of the heart: Not that I mean to advise to dissimulation, which is detestable, and ever to be despised in every shape. The man, who will intentionally stoop to deceive in the smallest matter, is capable of any crime which a supposed necessity may call upon him to commit. It is, therefore, to kindle a spirit of charity where it does not exist, or to revive it where it may have slumbered, that I give these hints. Infidels are like other men, and no man was ever made worse, if he was not made better, by kind and liberal treatment. Would it be amiss, then, would it not indeed be the surest evidence of a real Christian spirit, if Clergymen in particular, as well as Christians in general, would visit sceptics and infidels with the gospel law of charity in their hearts, and the gospel spirit of kindness on their lips? Let them see, in short, that if the faggot has ever been used to cure Infidelity, it was political finesse or rancor, and not gospel religion or love, that kindled the flame. In all such instances, it would soon be seen, whether the subject was incurable or not; and consequently, whether the intercourse, with a view to conversion, should be kept up or suspended. Obstinate cases, however, should not be too hastily abandoned; for as very extraordinary cures have been accomplished in the physical system by perseverance in the application of proper means; so moral and intellectual disor-

ders may be conquered in the same way. As an example in the physical world, the Italian Philosopher CANARI, it should always be recollected; lived to the age of a hundred and upwards, though very many years before his death, he was abandoned by a council of Physicians as a candidate for the graveyard; as one whose immediate descent to the tomb no medical genius or art could arrest: And so, in the moral and intellectual world, the thief on the cross, after a life of sinfulness and depravity, was so thoroughly converted, as to receive the divine promise—*To-day shalt thou be with me in Paradise!* Why, then, with such examples to animate and encourage him, should any Clergyman tire out suddenly, in a “labor of love,” like that of luring Infidels, by honorable and gentle means, to the altars of our God, and our Redeemer? Let them never forget, in the language of *Arthur O’Leary*, the catholic champion of Ireland, “that oil smooths the ruffled sea; and that a long time before Cicero and Quintillian had laid down rules for rhetoricians to work on the passions, Solomon, a greater adept in the knowledge of the human heart, had said—*A soft word healeth anger, and a hard word raiseth up fury:*” And again—if Cæsar’s clemency outshone the splendor of his victories; how much more ought the clemency of the servants of the true God, the mild and merciful JESUS, to exceed that of a heathen usurper and tyrant.

Clergymen of the United States! On you, aided by the goodness and grace of Heaven, depends the success of the gospel, “*the last best gift of God to man,*” in this country, if not in the world at large. We know that in the old world there are many corruptions in the Church; and would God we could say there were none in the Church of America: But be this as it may, on you, I repeat it, under Heaven, depends the success and the glory of the Redeemer’s cause in this land of *boasted*, if not

real, light and liberty. On you the eyes of your countrymen are fixed, many with due respect and veneration, some with silent envy and suspicion, and others again with avowed hostility and opposition. To preserve the respect and veneration you have obtained, to disarm envy, obviate suspicion, and conquer opposition, requires on your part wisdom, prudence and piety; all the discreet and holy zeal, all the faithfulness and energy, you can possibly call to your aid. Your task is indeed one of the greatest that can fall to the lot of humanity to perform, as well on account of its intrinsic and vast importance, as the formidable obstacles, which the frailty and corruption of the human heart oppose to the success of it. But still we believe, that in proportion as you display the Christian gifts and graces, will they become the property of your Congregations and of the people. Where PAUL faithfully plants, and APOLLOS faithfully waters, *there will God give the increase*. Your example must and will sink deep into the hearts of your hearers. If they find you faithful and persevering in the cause of God and humanity, they cannot remain idle spectators of your zeal, your fidelity, your toils and your privations. The flame of Divine Grace, and of Divine Love, which is kindled in your hearts, and which glows upon your lips, whether at the altar or the fire-side, will communicate to theirs, and warm them into a holy zeal for the cause of truth and righteousness: For God, we believe, never did, and never will, thwart the labors of his faithful and devoted Servants. He has ever BLEST them; HE will ever bless them. Be ye, then, patient as Job, and persevering as PAUL. Be ye, then, meek and humble, as your Divine Master was meek and humble; and let your charity and benevolence be like unto HIS. Use the good things of the world, as not abusing them, or yourselves; and be always ready to communicate

with the poor as well as the rich. Remember, that LAZARUS was the favorite of the blessed Saviour, whilst DIVES, with all his wealth, could not escape condemnation. Let the world see that *Christ and him crucified*, is the theme of your preaching; that love to God and to MAN glows in your discourses, and that your whole practice corresponds with your professions. This, and this alone, is the course that will elevate your character, and preserve your influence, individually and collectively. This, and this alone, will enable you to stem the torrent of opposition; to put INFIDELITY at defiance; to establish the Church of Christ, on which hang the everlasting destinies of mankind, on a sure and permanent basis; and finally, to receive yourselves, the great reward of—*Well done, good and faithful servants, enter ye into the joy of your Lord!*—[A.]

I will barely add, that whatever may be thought of my advice, no sensible and sound Clergyman, I think, can take umbrage at it: It flows from gratitude, as well as regard to the welfare and usefulness of those to whom it is addressed: For it has lately been my destiny, to have a good deal of intercourse with the Clergy in this and the neighboring states. From many of them I have received that hospitality and kindness which flow from Christian benevolence; and have, at the same time, witnessed their fidelity to the cause of their Divine Master. And although their hospitality and kindness, would not warp my judgment in regard to their merits or demerits; yet I should be devoid of all virtue, if these considerations did not quicken my zeal in their behalf, when I saw them, as I now see them, exposed to injustice and persecution, through the *illiberal* spirit of the *Liberals*, as the Infidel corps style themselves. Sublime liberality, indeed, to adopt themselves the same persecuting spirit which they falsely charge upon their opponents!

To repel any imputation of PRIESTCRAFT—(the

hackneyed, and in this country absurd and unfounded cry of INFIDELITY)—the reader may be assured, that the author of the Letters which follow, is a LAYMAN, too independent in his opinions of men and measures, whether religious or political, to be influenced by any man or set of men; that no Clergyman has had any share, directly or indirectly, in writing them; and that he can, with perfect sincerity, affirm, that to aid in preserving the good order, peace, liberty and prosperity of his country, all of which are deeply involved in this question, was the sole motive that induced him to take up his pen on this occasion.

The Notes and Illustrations have been added, because the haste in which the Text was written, as well as other circumstances, did not admit of some views being taken, which are intimately and properly connected with the subject.

ALBANY, July 4th, 1833.

SHERLOCK'S LETTERS.



LETTER I.

TO THOMAS HERTTELL, ESQ.

SIR,—The long acquaintance I have had with you, and the sincere respect and esteem I have ever felt for you, on account of your amiable character and many virtues, entitle me to address you in the spirit of candor and of friendship, on a subject of vital importance to mankind; but more especially to that country which, I trust, we mutually love. Although I think the speech you have lately delivered on the floor of the House of Assembly, calculated to do infinite mischief to our country, and especially to the rising generation; yet my personal knowledge of you forbids even a suggestion that your motives are impure, or your object to injure the interests of society, or impair the happiness of mankind.

But I very much fear, my Dear Sir, that in your zeal to save the Constitution, which you have thought to be in danger, you have forgotten; that if Thomas Herttell be so constituted, morally and physically, or both, that he has no occasion for the restraints which Christianity imposes upon the human passions, no call for the aids which it affords to human weakness and infirmity, or the consolations with which it visits the afflicted and the miserable;

there are thousands, yea, millions, who clearly see and deeply feel its inestimable value in these respects, and could not be deprived of it without losing all hope of happiness both here and hereafter. Nay, more, my Dear Sir, I fear you have forgotten that, though morally and legally speaking, Thomas Herttell may, and, I presume, does perform faithfully all his duties to his fellow beings, and the government of his country, without the aid of Divine Revelation ; there are thousands, and tens of thousands, who, but for the restraint which that puts upon them, would become the active and determined enemies of all law and order, and the depredators upon the lives, liberties and properties of their fellow men.

You may not agree with me, but I think we can safely refer to several periods of history, which prove conclusively the necessity of the Christian Religion, to restrain the evil inclinations, and the violent passions of men, and prevent them from degenerating into profligate and debauched, or malignant and murderous spirits.

Think you that BRUTUS would have stabbed Cæsar, his long intimate and confiding friend, on the floor of the Roman Capitol, if he had known and yielded to the influence of the gospel of Christ ? Think you that the triumvirate of Antony, Octavius and Lepidas, would have committed all the bloody deeds, which they did commit; would have cut off the head of Cicero, and deluged Rome in the blood of thousands and tens of thousands of in-

nocent and unoffending victims, if they had been influenced by the letter and spirit of that religion, the immaculate Author of which taught his disciples, as a fundamental principle, that *whatsoever ye would that men should do unto you, do you even so unto them?*

Without referring to the bloody proscriptions of Sylla and Marius, or the subsequent and long career in wickedness and depravity, tyranny and corruption, of the Roman Emperors, I would ask you whether you think that the Goths and Vandals would have overthrown the Roman Empire, and subverted it to its very foundations, not only massacring the conquered of all ages, sexes and conditions, but destroying all the noblest works of art, all the grand monuments of genius and of science; and finally, trampling upon the allodial right of the Romans in the soil, and rearing on its ruins that barbarous and horrible despotism, called the feudal system: Would, I ask you, all these flagrant outrages have been committed, if their authors had been under the influence of the Holy Spirit of Christ, as breathed through the gospel.

I might descend to later times, if not to the present day, and ask you, whether you would account for the corruption and profligacy of certain courts of Europe, such as those of Charles II. of England, and Louis XIV. of France, on the ground of the absence or the presence of a *Christian influence* in the hearts of those who composed them; and whose time was almost entirely occupied in ministering to

the vile passions of their respective monarchs, and pursuing at the same time the dictates of their own unhallowed desires, their own profligate, sensual and brutal propensities? I could easily multiply these questions; but I will forbear for the present, and content myself with expressing my deep regret that instead of confining yourself to the question of the constitutionality of employing Chaplains for the House, you have, in your speech, aimed a blow at that religion, which appears to me, the more seriously I view it in all its bearings, to be the safest, the surest foundation of all individual and social prosperity and happiness; not that I mean to say that Christianity has done away the necessity of the social compact, as understood by sound political philosophers and civilians; but that compact, nevertheless, I solemnly believe, derives its purest, most effectual and disinterested support from the true disciples of Christianity.

In my next I shall proceed to examine the prominent features of your speech, if not in the hope of converting you to my opinions, at least in that of preventing the minds of those young men who shall read these letters in connection with the speech, from receiving the wrong impressions which it is calculated to make upon them. And could I indulge the hope that what I shall advance may rouse my friend Herttell to such a review of the subject as shall lead him, by the operation of his own pure and unbiassed mind, through the grace of God, to embrace *the truth as it is in Jesus, my*

joy would be little less than that of good old Simeon, when he saw the Redeemer, and felt within himself the lively hope, the strong assurance, of his own salvation. In the mean time I am, with unabated good will, your sincere friend and admirer.

SHERLOCK.

Salem, Washington Co. February, 1833.

L E T T E R II.

TO THOMAS HERTTELL, ESQ.

SIR,—In the same unaffected spirit of friendship and good will towards you, in which I commenced this discussion, I shall proceed to review your speech, as promised in my last.[B.] Once more, however, permit me to premise by assuring you, that, notwithstanding the wide difference in our opinion on the subject before us, the writer of these letters is not only your sincere friend at present, but one of your old and intimate friends and associates of that genuine republican school, which had for its fathers some of the bravest and the brightest heroes and sages of '76 and of '98; such as Samuel Adams, Thomas Jefferson, George Clinton and De Witt Clinton; great and venerable names, whose wisdom and virtues, and whose brilliant achievements in the cause of liberty and the paths of science, will embalm their memories in the minds and hearts of their countrymen to the latest ages. That old and pure Republican School of this State, to which we belonged, is dissolved; its scat-

tered fragments are now and then recognized by the traveller and sojourner, as the living witnesses of what once was, but is now no more. Some of its members have sunk into honorable graves; others, to their shame be it said, have sought an inglorious shelter in the camp of their bitterest persecutors; and, like Lazarus, rejoice in the crumbs that fall from the seats of power and patronage: while a solitary few, disdaining to yield the ground of principle, preserve in their public and private walks, the even tenor of an independent course. [C.] That I was associated with you, sir, in a political school, so pure in its principles, and so noble in its objects, is of itself a source of grateful recollection, which can never fade, much less be lost sight of while the current of life continues to flow: For in my heart the sentiment of a fine poet, and would that I could add, uniformly a pure and a chaste one, will ever find a congenial response:—

“ You may break, you may ruin the vase, if you will,
“ But the scent of the roses will hang 'round it still.”

And in proportion as this pleasant and precious recollection comes home to my feelings, in the same degree comes with it a deep and painful sensation of regret, that you should now be lending your fair fame and your forensic talents to the unhallowed cause of Infidelity; to the propagation of principles, which, wherever they have flourished, have served only to corrupt the minds of their votaries, to blunt, if not destroy, the purest sensibilities of the heart, and spread disorder and confusion in all

the walks of life. To this sweeping clause, there may have been, and still may be, a few illustrious individual exceptions; but as a general truth, it will stand the test of the severest scrutiny.

Your speech commences with a dissertation on the meaning of the term *Infidelity*: And here I must be permitted to say, that you have not been very happy in your illustration of the term, or the applications which you allege to have been made of it. You appear to triumph in the belief that not only the two or three great parties in the religious world, but the several sects under each grand banner, and especially the varying Christian sects, have labored to fix upon each other the stigma of Infidelity. That disciples of Mahomet have styled the Christians *Infidels*, I am well aware. I am also well aware, that Christians have retorted the epithet upon Mahometans. I understand also, as I presume you do, the abstract meaning of the term; but on this occasion it is sufficient to know, that throughout Christendom, on the tongues of all Christians, INFIDELITY means neither more nor less than a disbelief or a want of belief in Christianity. It is never used by real Christians as a term of reproach, but merely to designate an opponent, an unbeliever: For a true Christian never feels bitterness of heart towards individuals, however bitterly he may feel towards their vices. If, as he believes, want of faith in Christ leads to damnation hereafter, this alone is sufficient, not only to allay all bitterness in his heart towards unbelievers, but to sup-

ply its place by the sincerest pity and commisseration. A true Christian, too, will respect the moral virtues of Infidels, if he finds them to possess such virtues; and will always discriminate between honest opinions, and dishonest or vicious actions. Dr. Johnson, it is true, among other definitions of the term *Infidel*, has given that of "*Miscreant*," but this is only one of the many proofs existing of the Doctor's illiberal and bigotted spirit; that is, if he intended thus to designate all the unbelievers in Christianity. And although you have asserted, no doubt believing in its truth, that Christian sects, or *the* Christian sects, have stigmatised each other as Infidels, yet, I believe, my dear sir, you would find it difficult to establish that assertion by any proof satisfactory to a rational mind. That some *Papal Bulls* have denounced certain protestant opinions of Luther and others, as being *heresies*; and that some protestant ecclesiastical courts or synods, have done the same not only in relation to the Papal Creed, but to opinions entertained by other protestant bodies; history abundantly proves: but *heresy* is not *Infidelity*; nor has it ever, I believe, been so decided. The latter is a destitution or abandonment of faith, the former, when really entertained, is an error in faith; and there is certainly a wide distinction between an erroneous or false faith, and no faith at all.

Martin Luther, to whom you specially allude, has no where called the Popes, *Infidels*; nor has he, I believe, applied the epithet of *Infidel* to any partic-

ular Pope. To Leo X. the Pope who reigned when he commenced his glorious career of reformation, he uniformly addressed himself in terms of the highest respect and veneration; [D.] nor did he use such terms from mere policy, or common place courtesy; but evidently with a high degree of sincerity; and in the same warm and unaffected terms of profound regard, with which he addressed the Pope himself, did he speak of him in his correspondence with others; nor did he charge the Roman Catholic Church with being an *infidel church*; but he alleged that Anti-Christian rites and ceremonies had crept into it, as so many perversions or corruptions of the system of Christianity; and that the Popes themselves, or at least one or more of them, had assumed powers and prerogatives, not only not sanctioned by Christ, but in opposition to his word and will.

You put to us, in somewhat of a triumphant tone or style, the following queries:—"Was it Infidels, who established the religious Inquisitions of Europe? was it Infidels, who kindled the fires of the religious *auto de fe*? was it Infidels, who got up the *religious crusades*, and deluged Europe seven times in human blood? was it Infidels, who massacred the *Huguenots*, and overflowed the streets of Paris with the blood of innocent men, women and children, on the *religious holy day of St. Bartholemew*? was it not true believers in the dominant orthodox church and state religious creeds of the times and the countries, when and where the name of God and Religion

were invoked and profaned by scenes from which even Infidels, so called, would shrink with horror?"

These are your queries. I might, if so disposed, claim the privilege of a yankey, and answer these questions, by asking you some of a similar if not of the same description; but I will waive this privilege, and give you a direct answer, as I love, above all others, a straight forward course. They were, then, Mr. Herttell, neither Infidels nor Christians, who committed all these flagrant acts, which you have pointed out, and which, if I understand your object, you would have us believe, were committed by Christians. But they were weak or wicked men, or both, who professed one thing, and either weakly or wilfully practised another. If they had been *Infidels*, they would not have troubled themselves about any religious creeds or rites, as all such creeds or rites are alike indifferent, if not worse, in the eyes of Infidels. They are, indeed, in their own estimation, so far *above*, or so far *below*, the ordinary standard of human nature, that they need neither the restraints, the aids, nor the consolations of *Religion*! They have, in short, so much of that wisdom, which comes from *below*, that they can, as they think, readily dispense with that "which cometh from *above*!" It is pretty clear then that they were not Infidels who did the acts of which you complain. And it is equally clear, that if they had been Christians, they would not have committed those abuses. As to the *Inquisition*, however, that was a *state tribunal*, and in its proper organization, and

pursuing its proper constitutional functions, was no more to be carped at, than our Supreme Court, or any of our ecclesiastical bodies. That it was perverted and abused to the vilest of purposes, both of church and state, its history clearly proves. It was, however, because its legitimate ends were frequently lost sight of, and that not only the guilty, but the innocent, were made the victims of its punishment. Hence, an institution, which was originally intended as a *tribunal of justice*, degenerated into a dark and despotic conclave; an engine of cruelty, injustice and oppression.

Your next ground of argument is the fact, that a young man, who was lately engaged in street preaching in New-York, was arrested and imprisoned for that act. You seem, in this case, to lay great stress upon the circumstance, that he was released from imprisonment, through the instrumentality of two benevolent lawyers, and some others, who were all *Infidels*. But this has nothing to do with the case before us; because the question is not whether some Infidels can or cannot be humane, honest and benevolent men? But whether the spirit of *Infidelity*, as lately manifested in the House of Assembly, is not a spirit, which may eventually, if it become general, sweep morality, law, order, liberty and religion from the land. I solemnly believe that this will be the effect of it, if it once prevail, as it did in France, under the bloody rule of such men as Robespierre, Marat, and their co-adjudicators! To pull down Christianity, is but one part

of the operation contemplated by its opponents; it is the only part, however, that they seem to be prepared for; but the other part, which is the building up of a substitute, by far the most important consideration, never seems to come into the mind of an *Infidel*; whereas a little serious reflection, I should suppose, would teach him that man, as a social being, to say nothing of his individual wants, can no more do without religion, than he can without civil government. But Infidelity has never yet had the goodness, if she has had the wisdom, to offer us a better religion, or any religion at all, as a substitute for the gospel of our Lord Jesus.

That the young *Street Preacher*, in New-York, was treated cruelly and oppressively, I can readily believe, and for the best of reasons, that men destitute of *Christianity*—destitute of humanity, and of every other qualification, but that of singing hosannas, “right or wrong,” to certain party demagogues, are crowded into office, not only in the city of New-York, but in every part of the state, to reward them for their sycophancy and subserviency. It is nothing extraordinary that oppression should be exercised by such men. *Like master, like man;* is an old maxim, and by far too often a true one, for the honor of human nature. I cannot, therefore, my good old friend, allow you the benefit of this anecdote, as bearing testimony against Christianity, or in favor of Infidelity; much less has it any thing to do with the question of appointing Chaplains. It proves nothing more than the dege-

neracy of the times, so far as it proves any thing ; and that public officers are not always chosen for their public or private virtues ; but merely as the ignorant or unprincipled tools of a still more unprincipled ambition.

Next, my dear sir, comes your creed : but I shall reserve for another letter, the examination of it ; and am, in the mean time, as ever, your sincere and devoted friend.

SHERLOCK.

Salem, Washington Co. February 28th, 1833.

LETTER III.

TO THOMAS HERTTELL, ESQ.

SIR,—As promised in my last, I am now to examine your creed, which I shall do as briefly as I can, and I trust in the same good humor that I sat out to preserve, and have, I believe, thus far preserved. “*Let the righteous smite me,*” says David, “*it shall be a kindness ; and let him reprove me, it shall be as excellent oil, which shall not break my head.*” This, in my opinion, should ever be the spirit, in which all controversies ought to be carried on.

I do not perceive, that you were called upon by the tenor of the debate, or by any other circumstance, connected with the occasion, to proclaim your creed. But since you have done it, I will take the liberty of making a few remarks upon it.

Your first article is as follows:—“I believe it

unnecessary to confess my faith to God ; for omni-science knows it without any communication from me."

What God knows of his creatures, and what would be grateful to him on their part, are distinct considerations. Though God knows our faith in him—(when I speak of God, I mean the sacred Trinity)—yet that does not prove, by any means, that we do not make an acceptable offering to him, when in our prayers we acknowledge that faith, and through it ask of him those blessings which our frail nature requires at his hands.

Your assertion proves, that you, as an individual, do not feel the necessity of communing with God ; that you do not derive enjoyment or pleasure from looking up to him in contrition, prayer or praise. But others may feel deeply this necessity, and be glad to realize this enjoyment. It is indeed remarkable, that since you do not consider yourself bound to confess your faith to God, that you should have deemed it necessary to confess it to the House of Assembly. I do not envy you the state of mind, which leads you to confess yourself to the popular branch of the Legislature, while you have no confessions to make to HIM, in whose eyes the Legislature is but a congregation of "the potsherds of the earth :" For although it may contribute to your happiness, it would not to mine. Faith is the gift of God ; and if he has not deigned to bestow it upon you, the reason is perhaps that you have not sought it. We find in history, both sacred and pro-

fane, that some very great men—great in letters, in arts, and in arms—were glad to seek for it, glad to receive it, and were very thankful for it. As great a law-giver as Moses, as great a general as Joshua, and as great a poet and potentate as David, were among those who not only confessed their faith, but their sins, before God ; nor did they think it beneath their dignity to do so: And much as I respect Thomas Herttell, he must excuse me if in this case I prefer the example of Moses, Joshua and David, to that of the *Infidel School* of Frances Wright and Robert Owen, to which, if he do not belong, it is unfortunate that he is promoting their wild, and visionary, and unhallowed views, on the floor of the House of Assembly.

As to faith, Paul said to the Ephesians—"Ye are saved through faith ; and that not of yourselves; *it is the gift of God.*" Eph. 2. 8. David said—"Quicken us, and we will call upon thy name." p. 80.—18. In this passage David evidently prays for faith, that he might with the better grace, the more appropriately call upon God in the hour of necessity and tribulation.[E.]

So of confession to God, as well as of faith in him, some very good and very great men of antiquity, as well as some modern good and great men, have thought it salutary to their souls, to confess their sins to God, and to each other; and to confess Christ before men.

"Moses returned unto the Lord and said, Oh this

people have sinned a great sin, and have made them gods of gold." Exod. 22, 31.

"Joshua said unto Achan—Give glory to the God of Israel, and make confession." Josh. 8, 10.

"David said unto Nathan, I have sinned against the Lord." 2 Sam. 12, 13.

"David's heart smote him—And David said unto the Lord, I have sinned greatly in that I have done." 2 Sam. 24, 10.

Job confessed Christ in these words:—"I know my Redeemer liveth; and that he shall stand upon the earth." Job, 19, 25.

Our blessed Saviour, himself, declared—"Whosoever shall confess me before men, him will I confess also before my Father, which is in heaven: but whosoever shall deny me before men, him will I also deny before my Father, which is in heaven." Matth. 10, 32, 33.

Here we see, my dear sir, that men who were great in every sense of the term, eminent for talents of the highest order, and achievements of the mightiest magnitude, pre-eminent indeed over all their cotemporaries, did not think piety and prayer unbecoming, were not ashamed to confess their sins, as well as their faith, before God. We see, likewise, what Christ says of those who do or do not confess HIM, or their FAITH IN HIM, before men: And may God, of his goodness and mercy, grant, that my friend Herttell may not finally come within the last clause of the Divine Declaration.

But as you may not think so much of the scrip-

tural Sages, as I do, though I presume you will not deny that the Bible is both genuine and authentic, as a record of history ; I will cite, for your reflection, as well as that of the reader, and especially the young reader, a few cases from profane history. Even among the ancient heathens, there were many eminent men, like Socrates, Plato, Cicero, and others, who both prayed and confessed to the *God of Nature*. But we will pass over these, and bring up to your recollection, if that be necessary, some modern names, from whom, I trust, you will not withhold the meed of respect and veneration.

You will not deny that COLUMBUS was a great and a good man. Whoever reads his life by Washington Irving, will be satisfied that he was not merely great by nature, but pre eminently so Unless it be Saint Paul, I know not a man in history who can stand his rival in strength of mind, dignity of soul, calm perseverance, sublime moral courage, and that lofty and unyielding spirit of enthusiasm, which constitutes altogether the perfection and glory of the human mind and character : And yet how often, when encountering the perils of the mighty, and to all but him and his followers the unknown deep, assailed by the mutinous spirit of his misguided crews, exposed to all the horrors of shipwreck, famine and savage warfare ; and above all, pierced to the heart by the ingratitude and barbarity of his rebellious host, towards the unhappy natives of the new world, which he had discovered ; how often, I repeat it, under all these bitter tri-

als, was this pre-eminently great and good man seen to bend the knee in prayer to the Almighty; and how often did he confess Christ as his Redeemer? Indeed, with all his greatness in other respects, it is the religious spirit of Columbus that sheds unfading lustre upon his name. He took no important step, without first imploring the Divine Benediction. He met with no reverse or defeat, without manifesting his entire resignation to the will of God; nor did any success crown his exertions for which he did not express his gratitude to the same Divine Being, both in prayer and praise. "All his great enterprises," says Irving, "were undertaken in the name of the Holy Trinity, and he partook of the holy sacrament previous to embarkation. Whenever he made any great discovery, he celebrated it by solemn thanks to God. The voice of prayer, and the melody of praise, rose from his ships, when they first beheld the new world, and his first action on landing, was to prostrate himself upon the earth, and render up thanksgivings. The Sabbath was with him a day of sacred rest." To this I may add, that he composed no document for the information of his earthly sovereigns, *Ferdinand* and *Isabelle*, which did not begin with invoking the name of the Redeemer. His last words were—" *In manus tuas, Domine, commendō spiritum meum;*"— "Into thy hands, O Lord, I commend my spirit." It is worthy of remark here, that while too many of his followers, thought it unnecessary to confess their faith to God, or had no faith to confess, and

committed many gross and wicked outrages, to the great grief of their illustrious and immortal chieftain; the man among them, who most resembled him in valor, talent and enterprise, and who proved himself the most faithful, was the Cavalier Diego Mendez. He it was, that to save Columbus and his shipwrecked crew from famine, or murder, by the savages, performed the daring and unparalleled exploit of making the voyage from Jamaica to Hispaniola in an Indian canoe, with only one Spanish companion, and several Indian rowers. This exploit of Diego Mendez defies all history for its counterpart in perilous adventure, and how do we account for this noble spirit, this hallowed zeal in behalf of suffering humanity? I answer, in the *Christian faith* of the hero: For among the books which he bequeathed to his family, was "*The Art of Holy Dying*"—and "*The Contemplation of the Passion of our Saviour*."
[F.]

The next modern example is Charles V. He was the great man of his age, as Columbus had been of the age before him. He was the conqueror of conquerors; the Napoleon of his day: And yet, after rioting in all the enjoyments that earthly power and splendor could bestow, he retired from the world, and sincerely devoted himself to God and to good deeds; declaring that there was more consolation in the sincere faith and practice of the Christian Religion, than in all the joys that crowns and courts could yield.

I could add many other European examples; bu

not without being too prolix. Methinks I see you smile at my simplicity, in supposing these examples will have any effect upon your conclusions: But although we know what we are, Mr. Herttell, we know not what we may be. I am, I confess, pleased, on reflection, to find myself in such good company; and perhaps you may yet think, that a subject which engrossed such mighty minds as those I have mentioned, may be worthy of your own serious reflection. I will, however, refer to two more illustrious cases. JOHN JAY is indeed a venerable name; and so is DE WITT CLINTON. The former of these spent many years in the sole pursuit of investigating the subject of *Divine Revelation*: And the latter, I have it from high authority, had experienced a change of mind in behalf of Christianity long before he died. Indeed I had it from his own lips, that he "*would rather, if left to his decision, increase than diminish the influence of the clergy.*" These were the precise words of De Witt Clinton, addressing himself to the writer of these letters: And certain I am, that he was no friend to a *Church and State Alliance*: But he, no doubt, saw the deplorable decline both of public and private virtue, which has marked our progress as a nation; and felt an honest conviction that an upright, enlightened and faithful body of clergymen, might do much to arrest its course, which I hesitate not to assert, now threatens the total destruction of our liberties.

With the utmost sincerity I declare, that it is not

because I love Thomas Hertell the less; but that I love my country and mankind the more, that I have taken up my pen on this occasion; not that I have lost a particle of that friendship, which I have long entertained for him, but that I have gained by time and experience, and I humbly hope through the grace of God, in attachment to that Divine Religion, which is the sheet-anchor of the soul in the stormy ocean of life; the solace of humanity under all the ills that assail it here; and the only ground of hope for a blessed state of existence hereafter. The great ones of the earth, the rulers of men and of nations, may disregard this religion, or pervert it to their vile purposes of lust and ambition: Priests may profane its altars by deeds unworthy of their high calling, and laymen may profess, while they neglect to practice, its divine precepts; and finally, the atheist and the deist may openly discard it; but it is still, and ever will be, considered seriously and sincerely by thousands of the wise and the virtuous, by millions of the good and the unsophisticated, as the purest and best gift of God to man. When, therefore, I find men like you, sir, men possessing your mental powers and moral virtues, overlooking the Divine Excellence of this religion, seeking for opportunities to cavil at it, and willing to explode it, I am struck with surprise at the moral phenomenon, and can scarcely realize its existence.

There is, Sir, a brief sketch in holy writ, which I think you would do well to reflect upon; and in the hope that you may do so, I call your attention to it.

"The Lord said, Simon, Simon, behold, *Satan hath desired to have you, that he may sift you as wheat*: But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren: And he, (Simon,) said unto him, Lord, I am ready to go with thee, both into prison and to death: And he, (the Lord,) said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me."

If we compare this sketch, Mr. Herttell, with your speech, I fear it will exhibit you somewhat in the same predicament with Peter; for although you begin with the pretext of showing only the unconstitutionality of inviting chaplains to pray for the House; yet you do not get through without a pretty clear and unequivocal denial of the *truth as it is in Jesus*. I believe, that whatever may be your errors, you are no hypocrite: But if you did intend, under pretence of excluding an unconstitutional custom, to conceal the *cloven foot* of opposition to the gospel, you have not succeeded. Your unbelief, your infidelity, is too broadly stamped upon every paragraph of your speech, to elude the observation even of the meanest capacity. Were it not so, I should deem the task I have undertaken, not merely useless, but mischievous.

Your speech, then, my dear sir, will be taken as it really is, for a covert, if not an open and avowed attack upon the gospel of Jesus Christ; and I shudder for the consequences, when I reflect, that coming, as it does, from such high authority, emanating

from the most numerous branch of the Legislature of the great and powerful state of New-York; it may be the means of pouring the poison of scepticism, as to the Christian Religion, into the minds of thousands of heedless and thoughtless young men; of leading some of them, perhaps to the penitentiary, if not to the gallows, and of bringing the gray hairs of their aged parents with sorrow to the grave. I speak advisedly on this serious topic. I may ask, and with great propriety too, how many have seen and deeply felt—how deeply no pen nor pencil can describe—the heart-rending sorrow to which I have just alluded? And though it may not, in all cases, have brought their gray hairs down to the grave, it has pierced their hearts as with barbed arrows, and caused their tears to flow in copious and bitter streams: And are you willing, my dear sir, can it be possible that you are, to add to this misery of your fellow-beings, by prolonging or extending the cause of it? I will not readily believe, that you are so destitute of good feeling; that your head is so weak, or your heart so wicked; but rather that you have never, to this day, taken a serious, a thorough, and a substantial view of the subject before us. “*Search the Scriptures,*” I beseech you, my friend, “*for therein is the righteousness of God revealed.*”

You shall hear from me again, next week. In the mean time, I subscribe myself, as ever, yours, sincerely and affectionately. SHERLOCK.

Salem, Washington Co. March 4th, 1833.

LETTER IV.

TO THOMAS HERTTELL, ESQ.

SIR,—In my last I commenced the examination of your creed; and shall in the present epistle proceed with it: But as these letters are written *currante calamo*, and without aiming at a strictly philosophical arrangement of the subject matter; I will step aside, for a moment, to introduce one more brilliant, profound and exalted genius of modern date, who did not think it *unnecessary*, or unbecoming in him, with all his greatness, *to confess his faith to God*.

I fear not to affirm boldly, that in native intellect and profound learning, in creative genius and corresponding acquirements, Lord BACON has not been exceeded by any one, either of the ancient or modern schools of philosophy. I make this assertion, after having studied seriously the ancient prevailing system of the school of Aristotle, which he overthrew, in connection with his own works, and the various philosophical authors who, have followed in his train, both in Europe and America. As it happens, at this moment, that I have before me a prayer which, among others of that great and good man, has been happily preserved, I will beg your serious attention, my friend, to a clause or two of it: It commences thus:

“O Eternal God, and most merciful *Father in Jesus Christ*: Let the words of our mouths, and

meditations of our hearts, be now and ever gracious in thy sight, and acceptable unto thee, O Lord, our God, our strength, and our Redeemer."

In the same vigorous style, and fervent spirit of piety, the prayer proceeds; nor does he forget, while devoutly, and as a *necessary duty*, *confessing his faith to God*, to ask for an increase of that faith:

"Turn," says he, "our hearts, and we shall be turned; convert us, and we shall be converted: Illuminate the eyes of our mind and understanding with the bright beams of thy holy spirit," &c.

Thus did one of the best and brightest of mankind pray fervently and devoutly for *that wisdom which cometh from above*: And certain I am, that he stood upon sure ground: And here I would ask you, since your school is so fond of imputing the spread of Christianity to *Priestcraft* on the one hand, and to *selfishness* on the other, whether you think the very greatest of all philosophers, either ancient or modern—(for such is my settled opinion of *Bacon*)—could be influenced by *Priestcraft* in his homage to the name and the faith of Jesus? Could he, whose majestic and discriminating mind penetrated the deepest recesses of nature; and both in the physical and intellectual world, brought light out of darkness, and order out of chaos or confusion, be made the dupe of *priestcraft*, superstition or bigotry? No! no!—will be the spontaneous exclamation of every reader who has studied the works of Bacon. On the other hand, could *selfishness*, by which, in this case, I mean worldly inte-

rest, cause him to bend the knee in secret homage and devotion to his Redeemer, when at the same time, as *Lord High Chancellor* of England, he had as much of the wealth of this world as he could wish for, and all the honor which the British Constitution could confer upon a subject? No! no!—again—will be the loud acclaim of every man who knows the history of Bacon; for it must be recollected, that his prosperous days were his praying days, as well as the days of his adversity. He did not wait, as many penitents have done, till the arrows of the Almighty pierced him, till the chastening hand of his Creator cast him down from his exalted station, before he became a Christian; but in the morning of his life, and in the proudest days of his prosperity, he was not ashamed to take up the cross, bow the knee to Jesus, and *confess his faith to God*. Verily, my dear sir, an example so illustrious ought not to be lost sight of even by the superior mind of Thomas Herttell. Surely you may safely drink at the same religious fount, whence the *Father of Philosophy* drew refreshing draughts of faith and piety. Perhaps you wait the coming of the Angel to stir the waters. If so, wait in faith, and he will not fail to come; pray for the dews of Hermon, and the wings of that Angel shall scatter them upon you, for the health of your understanding, and the salvation of your immortal soul. It is not, however, because I believe the opinions of great men infallible, that I have thus introduced Bacon and others; for one of the great-

est among them, writing under the influence of inspiration, I mean the inimitable Job, has admonished us, that *great men are not always wise*: They do not, however, depend upon it, exhibit a lapse of wisdom, when they pray and *confess their faith to God*: which Job knew, and so did Bacon, by precious and soul-reviving experience: and as the stand which you occupy at present among the Representatives of a great state, will give a corresponding extent of circulation, as well as importance, to your speech; and as you have taken pains to proclaim your belief, *that confession of faith to God is unnecessary*, which may be the means, I fear, of leading young and uncultivated or inexperienced minds, to a heedlessness that will tend to the corruption of their hearts, and their eternal ruin, I have thought it best to inform those of them, who shall read these letters, that the greatest and the best of men—men far above my friend Hertell, and myself, in genius and acquirements—have deemed such confession, such pure and refreshing communion with their Creator, both proper and salutary, both necessary and delightful. It appears to me indeed, that as God is the source, the sole and eternal fountain of intellect; so those of his creatures to whom for his own wise purposes, he has imparted the most of it, must naturally be the most desirous to seek intercourse with him by private as well as public devotion, by communing with him in the silent watches of the night, and meditating, both by day and by night, on the vast

variety and unspeakable splendor and magnificence of his wonderful works, and on his goodness, wisdom, power and glory. It was in this spirit of the truly great and good, that David exclaimed:—"My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up." Psal. v. 3.

And again—"I meditate on all thy works: I muse on the works of thy hands. I stretch forth my hands unto thee: my soul thirsteth after thee." Psal. 143, 5, 6. [G.]

Vain, witty and sarcastic men, like Shaftsbury and Voltaire; dissolute, dissipated and heedless men, like Lord Bolingbroke and Wilmot, Earl of Rochester; cold and heartless philosophers, like Hobbes, Tindall and Hume—(the last, the calm, cold-hearted apologist of the profligate, tyrannical and bloody STUARTS)—and their satellites, such as TOULMIN and others, not worth naming, partake not of this pure spirit. The divine and all-beautiful breathings of David's lyre; the plain, simple and unaffected, but grand and majestic, pure and generous, just and merciful precepts and principles, commands and exhortations, that flowed from the lips of the Saviour, do not affect the minds or the hearts of such men; for they are callous to every consideration, but such as connects itself with their heartless speculations—their heedless wanderings in the regions of scepticism; or their still more heedless, if not heartless and criminal pursuits in the walks of sensuality and corruption; their mis-

tresses, their bottles and their bowls, with their sports on the turf, and at the gaming table, on the one hand; or their impious, if not blasphemous volumes, and their quills spreading sophistry and falsehood upon the unsullied page, on the other. What did Voltaire or Hume care for the happiness of mankind, or the good order of society, when assailing by their sneers and sarcasms the mysteries of religion? Evidently nothing. Whoever will observe carefully how much pains the one takes to show off his splendid and pungent wit, in his correspondence with that *Arch Infidel*, commonly, but not with strict justice, I think, called *Frederic the Great*, and the other to spin out or weave cold and heartless sophisms, in his Essay on Miracles, which by the bye, Campbell has entirely refuted; will be satisfied of the truth of what I now advance. But wit is not wisdom, nor is sophistry truth; much less the wisdom and the truth *that descend from above*, which have God for their author, and which shine in all the splendor of his Divinity on the page of revelation. The pride of learning, the self-conceit, the vanity, (and perhaps, in some of them, the malignity,) of these men, were gratified; but if these, their weak and wicked passions, were gratified at the expense of their eternal salvation, and led them at last to those gloomy shades, where, instead of the mistress, the bottle and the bowl, the turf and the billiard table, they have found nought but "weeping, and wailing and gnashing of teeth," amid the tormenting fires of perdition; then I ask,

who can envy them in this awful termination of their guilty pleasures, and their impious and heaven-daring labors ? I do not believe my friend Heritell to be one of these men. I think I can account for his scepticism, or Infidelity, on different ground ; on ground more honorable both to his head and his heart, affecting only his want of zeal and inclination to study the subject thoroughly, which I do not despair he will yet do to his own honor and the glory of his Redeemer. I cannot readily believe—I will not indeed believe—that a man of his endowments of mind, and heart, will go down to the grave, unregenerated by the holy spirit, unconsoled by the promises of the gospel ! No—I hope to see the day, when his mind, instead of ruminating or resting on the cheerless system of the sceptic and the infidel, will turn its thoughts into a purer channel, which will lead him sincerely to exclaim, in the language of Campbell :

“ Ah me ! the laurell'd wreath that murder rears,
Blood-nursed and watered by the widow's tears,
Seems not so foul, so tainted, and so dread,
As waves the night shade round the sceptic head !
What is the bigot's torch, the tyrant's chain ?
I smile on death, if heaven-ward hope remain !
But if the warring wind of Nature's strife
Be all the faithless charter of my life !
If chance awake'd, inexorable power,
This frail and feverish being of an hour !
Doom'd o'er the world's precarious scene to sweep,
Swift as the tempest travels on the deep,
To know delight but by her parting smile,
And toil, and wish, and weep a little while ;
Then melt, ye elements, that formed in vain
This troubled pulse, and visionary brain !
Fade, ye wild flowers, memorials of my doom !
And sink, ye stars, that light me to the tomb !

But to return to your creed :—The second, third

and fourth articles of it may be passed over by me, without the slightest disregard of the cause I am defending. I am not, any more than yourself, the advocate of *a church and state alliance*: It is, indeed, a part of my own creed to believe, that all such alliances have tended to the corruption and defilement of Christianity. No sound believer, no man who believes Christianity to be, as it is, *the Divine Science of the Heart*, wishes to see it trammeled or perverted by any connection that shall impair its influence on the heart, and render it the mere instrument of human policy and expediency, instead of the demonstration and power of the holy spirit. One of the main obstacles, indeed, to the propagation of Christianity in its out-set, was, that it warred expressly with that connection of the civil and political government, with the religion of the land, which then prevailed in all the governments, whether among the Jews or Gentiles. Paul found this church and state alliance the most powerful bulwark against the introduction of the doctrines of the cross, as promulgated by the Saviour: For it was our blessed Redeemer himself, who first dissolved, by his preaching and practice, the entangling alliance between religion and human or civil and political government; who first taught the people of all nations the distinction between their duty to CÆSAR and to GOD.

But when you come on to the fifth article, or negative portion of your creed, and undertake to tell

us what you do not believe, there are several items, which require consideration.

"I cannot," you say, "be induced to believe *that* to be a good religion for society, which excites a disposition in its advocates to trench on the equal rights of other men."

You undoubtedly mean to be understood here, as speaking of the Christian Religion ; for as a very important ceremony, or ordinance of that religion was under discussion, I cannot so far impeach your understanding, as to suppose you had reference to Paganism, or the system of the Arabian Impostor ; nor will I impeach your moral courage, by supposing you capable of insinuating what you dare not assert. You do, then, and I presume you will not deny it, mean to be understood as saying, that the Divine Religion (as I justly style it) of our Saviour, "excites a disposition in its advocates to trench on the equal rights of other men!"

As a lawyer, as a man of science, you know full well, that the nature of a creed is to be tested by its articles, as declared by its author, or authors ; and not by the practice of those who profess it. The Christian creed is to be found in its primitive purity in the sermon of its Divine Author upon the mount. Let us turn to it for a few moments ; and see whether it contains a solitary sentence, calculated to excite its followers to acts of injustice or oppression.

Passing over the beatitudes, with which that sermon commences, and which are of themselves an

ample refutation of your assertion, as applied to Christianity ; the first positive injunction it contains, is in these words :—“ *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*” Is there any apology, much less authority, in this injunction of the Saviour himself, for the conduct of any of his professed disciples, who should attempt, or evince the disposition to attempt, even the slightest infringement of “ the equal rights of other men ? ” Certainly not—but the sermon from the beginning to the end, abounds in maxims even stronger to the purpose than this; and does not contain a solitary syllable the reverse of it : such are the following :

“ Be ye, therefore, perfect, even as your Father in heaven is perfect.”

“ Therefore all things whatsoever ye would that men should do to you, do you even so to them : for this is the law and the prophets.”

I could multiply these quotations ; but it would be useless : For when I challenge you to show a precept, a rule, or a law, emanating from Christ, or any of the Evangelists or Apostles, contrary to the letter or spirit of these quotations, I do all that any rational being can ask me to do, on this occasion : And if we take it for granted, since such is the truth, that there is nothing which contradicts them in any portion of the revealed word and will of God ; then it is clearly proven that “ the law and the prophets,” and Christ and his Evangelists and Apostles, all concur in condemning expressly

any and every retrenchment “on the equal rights of other men.” As this is the exposition of Christ himself, and not that of any sectarian or ignorant commentator, there can be no further dispute about it: And Christianity, therefore, stands justly acquitted of the charge of exciting its followers to “*retrench on the equal rights of other men.*” [H.] As all the other charges in the fifth, or negative article of your creed, hang on the same horn, they must fall to the ground in the same manner; and hence it would be useless to multiply words in reference to them. It may indeed be asserted as a universal truth, that the absence and not the presence, the scantiness and not the excess, of religion, has been the cause of all the crimes and corruptions that have ever stained the earth. The man who has the Christian faith, the Christian spirit, in his heart, so long as they remain there, never has mischief in his mind, or falsehood or deception on his tongue, and never raises his hand to commit deeds of blood or violence, unless in necessary self-defence.

It will not do to tell us, with these primitive injunctions of Christ, which I have just quoted, staring us in the face, of some of the Popes, who, while they professed reverence for their Divine Master, descended to acts of tyranny or corruption, diametrically at war with their professions; or of some protestant ecclesiastics and potentates, like the English Bishop, who fled for a crime that must be nameless here; or of the Monarch of England,

who, with the same professions on his tongue, had the hardness of heart to cut off the heads of his wretched wives, as though they had been so many chickens; or of certain ministers of the gospel of recent date, who disgraced their high calling by deeds of guilt and of shame: And that, therefore, Christianity excites its disciples to the commission of such acts: for all these discrepancies in the conduct of professors, only prove the falsehood and frailty of man; but do not, in the slightest degree, impeach the purity of Christ, or the divine perfection and purity of the religion which he bequeathed us, as the best and brightest inheritance that ever fell to the human race: That all-pure, all-perfect, and everlasting inheritance, of which Infidelity would rob us, that she might behold us, like herself, lost about, bewildered and confused, in the regions of baseless conjecture and wild speculation—those regions, in which, as I have said, on another occasion, *there are MANY POINTS OF DEPARTURE, but NO PLACES OF REST.*

When any man talks to me of the inconsistency of those who profess Christianity, and practice the reverse of it, as affording an argument against the system; my answer is, read the Bible; go to that Fountain Head of wisdom; that book, of which even an Infidel, when asked, how it was that the Bible was so far superior to all other books, that it could be read over and over a thousand times, and still retain all its freshness; and why no other book like it was ever written?—answered, because there

was not room in the world for two such books!—read, I repeat it, Moses and the Prophets; read the gospel, search them thoroughly, and you will learn what Christianity is: then learn to regulate your conduct by what you have read: And if others do not do likewise, it may and probably will be to them the greatest of all possible misfortunes, the heaviest of all possible curses: But it will not be your fault, nor to your injury. The Bible is the never failing mirror, in which every man, who tries it, will assuredly see his portrait reflected in its true colors; not his outward portrait, but that of his heart, with all its corruptions, his mind with all its errors; there he will behold himself in all his natural deformity; and thrice happy will it be for him if the exhibition shall awaken him to a sense of contrition, shall determine him to purify his corruptions, to correct his errors, and to lay hold of the precious promises which the sacred volume holds out to the faithful and the pure in heart—*Blessed is the man that trusteth in the Lord; and whose hope the Lord is; for he shall be as a tree planted by the waters.* Jer. 17, 7. And again—*Blessed are the pure in heart; for they shall see God.* Mark, 5. 8. Waste not your breath and your time, therefore, in cavilling at the inconsistency of others; but labor to improve yourself and to secure your own salvation, by faith, and the good works which flow from it; never forgetting for a moment, *that FAITH without WORKS is DEAD.*

I now come, Mr. Herttell, to your political creed,

of which you say in the beginning of it, that you "feel in conscience bound to adhere." As you have made no such declaration respecting your creed on the subject of religion; we are left to infer that in this respect you entertain no opinion, which you "feel in conscience bound to adhere" to: And if so, we are still further justified in remarking, that all you have said of what you do or do not believe, is mere sound, signifying nothing. But on the very threshold of your *conscientious* creed, it happens that we differ as widely as we do on that already discussed. The ground of difference in this case, however, I must defer stating to another, and perhaps still another communication.

In the mean time, I salute you respectfully, with my best wishes for your present and future welfare, which includes the earnest wish of my heart, that you may be speedily and effectually converted to *the truth as it is in Jesus.*

SHERLOCK.

Salem, Washington Co. March, 9th 1833.

L E T T E R V.

TO THOMAS HERTTELL, ESQ.

SIR,—I parted with you in my last, at the point of commencing the exposition of your political creed, to which you say you are conscientiously bound to adhere. I have no doubt of your strict adherence, on all occasions, to the dictates o con

science ; but still I believe that in this case, with all due deference to your superior talents and acquirements, your conscience is not sufficiently enlightened. Your first article is as follows:

"I believe the resolution, now before the house, is palpably adverse to the express provisions of the Constitution. Nor am I singular in such belief."

That you are not "singular" in your belief, may possibly prove in the language of holy writ, that you "follow" (perhaps lead) "a multitude to do evil." But before I proceed to show, that what you profess to "believe" in this case, is an untenable and false proposition, I will step aside to notice those auxiliaries, whose accordance with your views saves you from the imputation of being "singular" in your belief; but whether such accordance adds much to the strength or the dignity of your creed, is another and a different question. I would rather have seen my friend Herttell acting the part of a brave yankey soldier, who, during a battle, was observed alone, at a distance from the body of the army, loading and firing at the enemy with all possible despatch; and on being asked to what regiment he belonged, replied, *that he was of no regiment, but was fighting on his own hook.* It is sometimes better to fight thus alone, "on one's own hook," than to be encumbered with associates, whose character and principles would spoil the odour of victory, and afford no consolation for the shame of defeat.

It seems there was a memorial from Duchess

county, in 1831, in accordance with your views; and that this was referred to a *select* committee, consisting of Messrs. Moulton, Myers and Kemble; that they made a report, which was not acted upon by the Legislature; but which, you assert, was re and approved by the people; and that they (the people) consequently "have come with numerous memorials against the appointment of Legislative Chaplains."

In this statement, there is something concealed, which ought to be revealed, and something asserted, which is not precisely true. I do not mean to charge you, however, with the suppression of the truth, on the one hand, or intentional misrepresentation on the other.

But it ought to be known more universally than it is, that Dutchess County, though deservedly of high reputation in the annals of our state, has nevertheless, within her borders, a numerous horse-racing (not to say gambling) population. The county, from whence there came a petition, that she might be exempted from the operation of the law against horse-racing—a practice fraught with every species of vice, fraud and corruption—and one which no truly civilized, enlightened and religious community ought ever to tolerate, much less encourage by law—might well be caught petitioning also "against the appointment of Legislative Chaplains." [I.] The one discrepancy in her morals, is in strict keeping with the other. The Knights of the whip and spur have little to do

either with prayer or praise, as performed in reference and for honor to our Creator. Their deities are to be sought for in the Heathen Mythology, if any where. MERCURY, the god of speed—BACCHUS, the god of wine—FATE or FORTUNE, no matter which, who presides over the dice-box, the card, or the faro-table : These, together with the CYPRIAN GODDESS, are the deities which they worship, as may often be seen in the rubric, and as often perhaps in the sallow or pallid hue of their countenances. I certainly mean no offence to the moral and pious population of Duchess, the followers of Martin Luther, John Calvin, George Fox, or John Wesley. They have no connection with the horse-racers, the gamblers, or the "*liberal*" disciples, as they are called, of Frances Wright and Robert Owen. They cultivate and improve the moral and intellectual as well as physical soil, while the others labor in the vineyard of the *Arch Apostate*, and if Divine Grace come not at last to their aid, may finally populate his dark dominions.

Unfortunate as you are, friend Herttell, in the source of your numerous memorials, you are not less so in the committee to whom they were referred. The first named is an avowed *Infidel*; the second, a *Jew*; [K.] and whether the third has any better religion than his colleagues, or not, is a point which I shall leave to the decision of those who know him best. I think it probable, however, that the TRIO are all as consistently engaged in "opposing the appointment of Legislative Chap-

lains," as are the votaries of the turf and the faro-table, of Bacchus and Venus, in the old county of Duchess; that county which can boast of having given birth to some of our best and brightest statesmen and civilians; where not only science and civilization, but Christian virtue and piety, were once the sole companions of her high career in the progress of refinement: But now, alas! how changed! I mean no personal reflections. They belong not to the cause I am defending. But I do mean to say, that congregations or combinations of horse-racers, and committees of *Jews* and *Infidels*, are not the proper persons to decide whether the Representatives of a Christian State shall, or shall not, open their daily sessions with prayer to the TRIUNE GOD. I consider the fact, that such a committee have been found within the walls of the Legislature of New York, as ominous of the worst ills that can possibly befall a free people. God grant that my forebodings may never be realized; but much I fear, as I have remarked on another and a different occasion, that in modern polities, as in ancient religion, PETER and JUDAS have found fellowship with HEROD and PILATE: For in these days of coalition and contrivance, all principle is lost sight of, all honor has vanished from political parties. The Jays and the Hamiltons, the Jeffersons and the Clintons, no longer remain as guiding stars to a fluctuating and giddy populace; and so in the Church, the Wesleys and the Witherspoons, the Stileses, the Seaburys, the Edwardses and the

Dwights, have descended to the tomb, and left spaces which have not yet been filled. In the mean time a race has arisen, exposed to all the ills of political chicanery on the one hand, and fanatical zeal or heaven-daring impiety on the other.— Believe me, my dear sir, that whenever you shall come to reflect seriously on the subject before us, you will perceive clearly, that men with such principles in religion, as those possessed by the members of the committee just alluded to, however fair they may be in their moral and domestic walks, are nevertheless the curse of any community in which they obtain influence and respectability. Look, with the eye of a real statesman, into the history of nations, and you will find that Christianity is the surest, if not the sole bulwark that can sustain a free government: And he who sets out to banish it, is not only the worst enemy his country can encounter, but the worst foe of mankind. If we admit the story of the BOHON UPAS to be true; still the deadly poison, the malignant influence of that tree of Java, on the vegetable and animal productions within its reach, bear no comparison to the moral disorders and corruptions, the civil and political misrule, the desolation, death and damnation, that would flow in upon our country, collectively and individually, from the downfall of Christianity.

Equally unfortunate are you, Mr. Herttell, in your assertion, that the people have come forward with numerous memorials on this occasion. If you

had said a small portion of the people, you would have been much nearer the truth. I know that you are far above stooping to a falsehood; but you labor under a gross mistake. The real truth is, and to the everlasting honor of the state be it known abroad, that but a small portion only of her population have been weak or wicked enough to petition that prayer may be banished from her legislative halls. The bare idea must be shocking to the moral sense of a vast majority of this people, or I know them not. I cannot readily believe that a people who owe so much to the beneficence of their Creator; a people whom he has blessed above all others, can be so destitute of the best and noblest feelings of humanity, as to wish to banish the breathing of his name in prayerful gratitude from the sanctuary of their laws, till that sanctuary shall become, like the halls of ODIN, the seat of barbarous superstition or unhallowed licentiousness; till its inmates, like their prototypes of the French Revolution, shall call in the Goddess of Reason, to aid Bacchus and Venus, in presiding over their clamorous and discordant proceedings; and shall join in drinking libations, like Odin's worshippers, out of human skulls, in honor of those deities of their own creation: For herein there is a striking difference between the heathen and infidel schools, and the followers of Christ. The God of the Christians is their Creator, Benefactor, Preserver and Redeemer; and as such they worship him: But our opponents create or manufacture

their gods, instead of being created by them ; they are literally carved out or moulded of wood or stone, brass or iron, silver or gold, and set up by the hands of those who idolise them ; or they are mere mortals, distinguished as much by their vices as their virtues, and deified by a popular and vulgar error. And is it for such gods, and for such idolatry—is it for Apollo, or Jupiter of Olympus, or the Apis or Ox of Egypt, Mr. Herttell, that we are to exchange our pure and celestial faith ? For you may be assured, sir, that, if Christianity were once done away with : its altars destroyed : its pastors put down, and driven out of its sanctuaries : its bible nullified, perhaps every copy of it burnt as a sacrifice to the Genius of Infidelity : All this accomplished, I say, and then believe me, that another Moloch, with altars steaming in blood, would soon come again ; and all the vain omens, and the false oracles, the follies and superstitions, of Egypt, of Greece, and of Rome, in their darkest days. Here would be Diana of Ephesus, and her idolatrous Temples ; and there should we see Demetrius with his brazen and impudent front, as well as his brazen gods and idols, arranged on his shelves, for sale to the simpletons of a wicked and idolatrous generation. Not even a solitary Temple, inscribed “to the unknown God,” like that which Paul found at Athens, would enliven the scene. But thick moral darkness, and poisonous and contagious moral pestilence, rely upon it, my friend, would fill the world, and spread over it all

the horrors of vice and licentiousness, crime, cruelty and corruption. There is by far too much of all this now—much more, and ever has been than is consistent with a sound and healthy state of the body politic; but how much more of it would there be if the divine light of the gospel should be extinguished? Then indeed would the glowing picture which Milton has applied to the spirits of another world, be realised on earth. Then “devil with devil damned” would hold “firm concord.”—At every fire-side, and in every nook and corner, would be seen, in vivid aspect, the malign influence, the all-blasting and deadly effects of that infernal “concord,” born of night and hell—that foul brotherhood and unity of Satan and his earthly satellites. Then instead of beholding a sober, intelligent and virtuous people, going forth on their holy Sabbath, to do homage, by a rational devotion, to their Divine Creator and Benefactor; then, instead of beholding the same people engaged, between the periods of divine worship, in the pursuit of industrious and honest enterprise; we should behold a far different and a deeply deplorable state of things: For if the Sabbath, as now established, were abolished, the people would still have, must have, in the nature and fitness of things, to say nothing of religious service, certain and frequent resting days. Neither the body, nor the mind of man, can bear constant application to labor: And if God had not expressly commanded Moses to *keep the Sabbath holy*, as well as to *labor six days*,

Moses would have reached the acme of human wisdom in devising the same measure. The *six days labor* are as indispensable to the temporal prosperity, as the *seventh day of rest and holiness to the Lord*, is to the physical, spiritual and eternal welfare of man. Do away the Sabbath, then, with its pure, rational and Christian devotion, as now observed, and what should we behold? The circus and its gladiators, resounding with the shouts of victory obtained by brute force, or the long loud laugh of folly at the monkey exhibitions of the equestrian and the mountebank! The doors of theatres thrown open to receive heedless and vicious multitudes! Bar-rooms crowded with the bloated and the blaspheming votaries of the bottle and the bowl! Nor is this all or the half of the horrors that would flow from the downfall of Christianity and the Christian Sabbath. Those unhallowed haunts of brutal lust and revelry, which Solomon so happily describes, as leading their inmates down to the gates of hell, and which even the present improved state of society cannot effectually root out, would be multiplied ten, if not a hundred fold, and without reserve, or the slightest show of decency and decorum, would open wide their portals at noon-day for every beastly debauchee to enter boldly and steep his polluted soul in the dregs of eternal death! The Faro Bank, and the Billiard Table; and Lucifer's most potent instruments, the cards and the dice-box, would take the places previously occupied by the

work-bench, the bible and the prayer-book. The Memoirs of the Cardinal Dr. RETZ, which teach the philosophy of intrigue and venality—and their kindred volumes, *The Prince* of Machiavel, the *Letters of Chesterfield*, and ^{the} *Mémoirs* of such licentious beings as *De Grammont* and *De Maintenon*, would supplant the science of Bacon and Newton, the Metaphysics of Locke, the pure politics of Fenelon (in Telemachus) Harrington and Sidney, and whatever there is of truth in the Moral Philosophy of Paley and Brown. The libidinous and bacchanalian songs of Anacreon and their counterparts, both ancient and modern, would be hailed as welcome substitutes for the chaste strains of Milton, Gray, Collins, Cowper, and our own Bryant, Halleck and Sprague. Instead of that beautiful vision of the Prophet Isaiah being realized, when the Lion and the Lamb shall lie down together, and children play safely upon the hole of the asp; the Lion of corruption would stalk abroad, scattering poison at every step from his haggard and frightful mane: children would themselves be transformed into asps, to sting with filial impiety and ingratitude, the bosoms of their parents; and even parents would lose sight of the ties which bind them to love, cherish and protect their children! Husbands and wives—but stay my pen, whilst I shudder at the thought!—there would be neither husbands nor wives! The sacred ties of matrimony would be dissolved—the sexes would degenerate into tyrants on the one hand, and slaves

on the other :—For we must recollect, that “*wives, submit yourselves to your husbands,*” or, in other words, **WOMAN**, *submit yourself to the will of MAN*, was too much the law and the practice both of the Jews and the Gentiles, until **CHRIST**, by the voice of inspiration, uttered through Paul, added the redeeming and equalising clause—“*Husbands, love your wives, even as Christ also loved the church, and gave himself for it.*” Thus did the blessed Saviour rejoice the hearts, and wipe the tears from the eyes, of the afflicted and the miserable: And thus did he redeem and elevate the enslaved and the oppressed, without taking a solitary right from the tyrant and the oppressor. To **WOMAN**, he said, **BE VIRTUOUS, FREE AND HAPPY**: To man, *be just and good*: And as **WOMAN** was thus emancipated by the Divine Author of Christianity from the tyranny of **MAN**; so would she sink again into slavery and degradation, if Christianity were abolished, and the foul system of Infidelity substituted for it. She would lose all the privileges to which she is entitled—and which she now enjoys; she would fall from her high sphere, bereft of dignity and virtue; and amid the general wreck of manners and morals, a mongrel race of *satyrs* would arise, to make the sun turn pale, and the moon and the stars to hide their diminished heads, at the awful depravity of human nature! O glorious era! O brilliant and beautiful reign of Infidelity, Infatuation, Intoxication and Abomination! [L.] This is no fanciful picture, Mr. Herttell; no mere figure of rhetoric,

or play of the Imagination. It would indeed be futile to call in the aid of Imagination, when the frightful reality is so clearly unveiled before us.— It is indeed what I seriously and solemnly believe; what, judging not merely from past history, but from the publications of Frances Wright, Robert Owen and co. I know would be the malign effects of that headless, heartless, heedless system, if system it can be called, which is now openly attempted to be established in this favored land of morality and religion; this land of science, freedom and humanity; this land which our pious and gallant ancestors redeemed; firstly, from the condition of a useless, uncultivated clod, trodden for ages by the feet of savages and beasts of prey alone; and secondly, when improved by the hand of science and civilization, from the grasp of a foreign Tyrant; and in which we, as well as they, have partaken so profusely of the bounties of Divine Providence, flowing through a thousand streams; and have rejoiced, on each returning Sabbath, to offer up, in grateful return for those bounties, to the giver of every good and perfect gift, the incense of a pure and hallowed devotion, from lips and hearts, glowing with love and reverence for his Holy Name, and touched by the “living coal from his altar.”

And can you, Mr. Herttell, contemplate, in imagination merely, the devotional attitude of thousands, nay millions, of human beings, whose lips are quivering with reverential accents, and songs of praise, while their hearts are swelled with un-

speakable emotions of love and gratitude to God--to the Christian's pure, spiritual, intellectual and ever-living God! Can you, when contemplating such a scene of high, and holy, and heart-felt devotion, coldly sneer at the altar, or the devotee! or calmly doubt the efficacy of such adoration of such a Being, in purifying the affections and sanctifying the hearts of the worshippers. Indeed, the Divinity of the Christian's God is made manifest, in this very attraction of his creatures to do him such pure and exalted homage.

Pause, then, I beseech you, my old friend, before you go a step further in your present career. If you love your country, as I believe you do, suffer not a mere phantom, which you and your colleagues denominate Priestcraft, to lead you to lose sight of those bulwarks of religion and morality, which alone can obstruct the ravages of vice and corruption, and save the sinking liberties of the land: The sinking liberties of the land, did I say? Alas! is there not too much reason to fear they have sunk already beyond redemption! But be this as it may—here, as yet, no man pays a Priest, who does not do it voluntarily, and without the least compulsion—here, too, the Priest earns his pay by the laborious discharge—and no small degree of labor is it—of those pastoral duties, to which he is called by the Providence of God: For it is God, my dear sir, and God alone, who holds in his almighty grasp the destinies of Priests, as well as those of their congregations or people. *Not a sparrow falls*

to the ground but through his permission. If Priests go astray, rely upon it, God will chastise and chas-ten them : his piercing arrows will reach their hearts, and convince them that they have to deal with a God of Justice as well as Mercy. All their secret sins will he bring to light, and all their shame will he make manifest. We have seen this in our own day, in our own state ; and have had reason to bless God for unmasking the hypocrite, and purging the church of his enormities. The numerous facts of this kind, which have come under my own ob-servation, satisfy me, that the transgressors who pollute the sanctuary of the Lord, the sanctity of the altar, by their heaven-daring hypocrisy and corruption, will no more escape detection, disgrace, and punishment, than the man who wilfully and malignantly sheds the blood of innocence, and stains his soul with the guilt of murder: For while they vainly imagine themselves safe in their secret transgressions ; while they exclaim, like their prototypes in Ezekiel, *the Lord seeth us not!*—and while their congregations suspect not their foul hy-pocrisy, God sees that they are nought but *whited Sepulchres!* and smites them accordingly, by ex-posing their crimes, and casting them down from their high places: So was it of old. *His eyes are upon the ways of man,* said Job, *and he seeth all his goings.* *Therefore he knoweth their works,* and he overturneth them, so that they are destroyed. *He striketh them as wicked men,* in the open sight of others. Job. 34. 22, 26. And so, I fear not to pre-

dict, will it ever be with the servants of the sanctuary, who forget the duty which they owe to their Divine Master, and the people whom he has committed to their charge. Remember the words of Job, ye hypocrites of the altar, and repent, or tremble for the fate that speedily awaits you.

For one, then, Mr. Herttell; I do not fear the Priest of this country, so much as I do the hypocritical and the heartless Demagogue. They were the Demagogues, and not the Priests, who destroyed the Grecian and Roman Republics. Nor do I fear the influence of pious and faithful Christians in our public councils. I could pray heartily indeed for a great deal more of it. Think you, sir, that we have more to fear from men who study Moses and the Prophets, and the pure and holy corresponding system of Jesus of Nazareth, than from those who look to Cardinal De Retz, the most accomplished and perfidious hypocrite of Modern Europe, and whose book is the epitome of all venality and corruption, for their moral and political ethics ; who make his vile and infamous Memoirs their *Political Text Book*, their guide to the seats of power and the spoils of patronage ! Think you, that we had better take for our morning and evening monitor, the work of De Retz, which expressly teaches politicians how they may succeed in obtaining influence and power by relinquishing integrity and principle ; which in fact derides all virtue, all principle, as the mere *ignis fatuus* of weak minds : Think you, I say, sir, that we had better

take the work of that High Priest of Iniquity for our guide—although one of our statesmen has made it so, and another recommended to a lawyer of Middlebury, in Vermont, to study it as a text book—than to be guided by that pure and sacred volume, which is replete with such wise and virtuous injunctions as this :—*Thou shalt provide out of all the people able men, such as fear God; men of truth, hating covetousness, and place such over them to be rulers?*—Exod. 18. 21. If you think so, I do not. Leave me Moses and the Prophets, and the New Testament, with Locke, Sidney, Harrington, Paley, Reid, Stewart and Brown, as my guides in intellectual philosophy, religion, morals and politics; and I cheerfully resign to you the Cardinal De Retz, and his kindred moral and political spirits; and Voltaire, Thomas Paine, and their fellow-laborers in the vineyard, or rather weed-yard of Infidelity; not, however, that I mean to reduce Paine to the level of De Retz; for his politics were pure, and his Infidelity, like that which I fear my friend Herttell cherishes, was more the error of his understanding than the corruption of his heart. Paine, in the prime of his life, and the vigor of his intellect—Paine, the companion of Washington, Greene, and Kosciusko—wrote for Christianity, as well as civil and political liberty; but in his dotage, and surrounded by the Jacobins of Paris, he drew his feeble Javelin against the bulwark of our faith, fell from his high career into oblivion, and in darkness and doubt went down to the tomb. [M.]

In my next I shall commence an inquiry into the constitutionality of the choice of Chaplains. In the mean time may the choicest blessings of HIM, in whom you do not believe, descend upon you ; and among others, the choicest of all, the effusion of his grace and faith. If you consult your own real happiness, seek for that divine effusion—pray for it as Bacon and Milton did. Though your *eleventh hour* may be at hand ; though it may indeed have come ; yet there is still room for you among the laborers in the vineyard of the Redeemer. One reason, perhaps, my friend, why you have never turned your thoughts seriously to the truth, beauty and benignity of Christianity, the incalculable value, “*the unsearchable riches of Christ,*” is, that you have hitherto been blessed with prosperity and ease in a temporal sense. You have never felt the rude shocks of adversity ; you have never perhaps been made to feel deeply and keenly the stings of ingratitude and treachery ; have never, with the merchant, long in prosperity, heard suddenly of your ships being stranded or foundered at sea ; of your bills being protested abroad, and your credit totally destroyed at home ; nor have you ever, with the very poor, wretched and forlorn man, felt the blast of winter whistling through tattered garments, or the cold rain blanching a frame scantily covered on the one hand, and with no place of repose or shelter on the other : Divine Providence has never called you, as a patriot or reformer, like Hampden and Sidney, Luther and Knox, Penn and Wesley,

or Washington and Kosciusko, to struggle at all hazards for a glorious cause, in opposition to numerous, powerful, bitter and relentless foes, bent upon your destruction, right or wrong: You have, sir, never realized the sublime description, which a modern author has drawn so vividly, as well as briefly, of the trials and afflictions of those who devote themselves sternly and inflexibly to the good of man and the glory of God:—"The perfidy of friends," says he, "the vigilance of foes, the rashness of the bold, the cowardice of the wavering; strife in the closet, treachery in the Senate, death in the field; these constitute the fate we have pledged ourselves to bear. Little can any, who do not endure it, imagine of the life, to which those who share the fate of an agitated and distracted country are doomed; but if they know not our griefs, neither can they dream of our consolations. We move like the delineation of Faith, over a barren and desert soil; the rock and the thorn, and the stings of the adder are round our feet; but we clasp a crucifix to our hearts for our comfort, and we fix our eyes upon the heavens for our hope."

These are the destinies and the dangers, the toils and the trials, the crosses and the calamities, under which to bear up and sustain ourselves, we need the support of religion, the support derived from communion with God, through the medium of prayer.[N.] You have never been subjected to them. Hence you have never felt the necessity for those consolations, and that fortitude, with

which the gospel, and the gospel alone, can inspire the sons and daughters of adversity. Your Creator has beneficently *cast your lines in pleasant places*; and yet you feel not the necessity or importance of *confessing your faith to HIM!* Is this the fruit of prosperity? of that prosperity, too, which your Heavenly Father has so graciously and profusely conferred upon you! If so, then, give me "the pleasures of poverty," the pious mind, and the grateful heart. There is indeed in many professing Christians, and even in some ministers of the gospel, too much of

"The proud, the cold, untroubled heart of stone,
"That never mused on sorrow but its own."

But I am loth to believe, sir, that you have such a heart. Several of your essays—(passing over your bad and unfortunate speech)—prove that elegant literature and sound science, have charms for you, and are indeed the inmates of your mind; and where these abide, there is hope, at least, that *saving faith in Christ* may yet take up its abode. Like some of those, with whom, though an old *Clintonian*, you now apparently act, if not really so, you have not, I feel confident, studied De Retz, to become accomplished in political intrigue and turpitude; Machiavel, to learn the wiles which he ascribes to weak and wicked princes; or Chesterfield, for the more polished refinements, the softer arts of seduction and dissimulation: In short, your heart, I believe, is the seat of honor and of virtue, in a moral sense. Give then, but fair play to your head, to that intellect which is far from being

small or a grovelling one, and I fear not but the issue will be such as wise and virtuous men may rejoice in, and God and good angels approve.

SHERLOCK.

Salem, Washington Co. March 16, 1833.

LETTER VI.

TO THOMAS HERTTELL, ESQ.

SIR,—I have not undertaken, in these letters, to prove the truth of Christianity; for that has been done, long since, and thoroughly too, by such men as Lardner, West, Littleton, Sherlock, Butler, Watson and Chalmers, to say nothing of other great and venerable names; but I have merely aimed to show that your attack upon it, on the floor of the Assembly, is without foundation, and to throw out such remarks as I have thought would counteract, especially in the minds of ingenuous youth, the pernicious effects of your speech on the choice of Chaplains: Not, however, that I should shrink from a vindication of the truth of the Christian Revelation, against your assaults, or those of any other writer. Some Christians, I am aware, who too much resemble timid Peter, and doubting Thomas, if they bear no resemblance to treacherous Judas, and even some Clergymen, of a similar description, and possessed of no small share of talent, have been fearful to have it known to the world, that certain eminent geniuses, like Franklin and Jeffer-

son, were tinctured with scepticism or infidelity : But as I have said in another place, if not on a different occasion, and now repeat it: "Far be such feelings and such fears from my breast. I fear no name, whether dead or alive, however illustrious, that stands between me and the cause of my Redeemer ; between the wisdom and the truth of God, as revealed in Christ Jesus, and the weakness, vanity and falsehood, of man, as exhibited in his fallen state :" And if any professor, who is a Clergyman, has such fears, let him throw off his clerical character, and abandon a post for which he never was intended, and to which he never could have been called by the Holy Spirit. For my own part, I have never yet seen a reason advanced against Christianity, for which I could not offer a better one in behalf of it. In fact, all the good feeling, all the sound reasoning, and all the mature judgment, of our species, is in favor of it. The scriptures do indeed speak so clearly and so loudly, the voice of Nature's God, that no man who seriously listens to that voice, can doubt their divine origin. All I ask of you, Mr. Herttell, is to investigate the truth of the Sacred Volume, as the word and will of God, with the same diligence that you have studied several other subjects, and we shall never hear such another speech from you, as that which has called me out on this occasion.

But to proceed with the special object of these letters, I shall now examine the constitutionality of appointing Chaplains to the House of Assembly ;

and shall, I trust, prove to the satisfaction of every unbiassed mind, that it is binding on the House as a constitutional, moral and religious duty, to appoint them; all the *constitutional* or rather *unconstitutional* *scare-crows*, and all the *penny-wise* or *two and sixpenny considerations*, set up by weak or wicked men, as well as by some very honest, and perhaps not very weak ones, to the contrary notwithstanding.

In some cases, and this is one of them, the truth is the more readily discovered by resorting to first principles.

That this Planet, which we inhabit, be it plain or spherical, and the universal frame of Nature, with which it is connected as a component part, were created by the only ever-living, true and immutable God, none but *the fool who hath said in his heart THERE IS NO GOD*, will have the hardihood to doubt, much less to deny.

That this Creator of all things, and Father of mankind, is necessarily the supreme and absolute governor of his own creation; and as such, not only merits the homage and devotion of his rational creatures, his favorite children; but has expressly commanded them to reverence and worship him, is another fundamental principle, in the Divine Economy; and acknowledged as such by all sound Philosophers, Law-Givers, and Reformers, from Moses down to Jesus Christ; and from HIM, the second Messenger of Heaven, down to those mere

earthly, but still heaven-directed agents, LUTHER, PENN, WESLEY, and WASHINGTON.[O.]

But without any express law, or commandment from Heaven, nothing would or could be more natural and proper for the creature, than to do homage, by prayer and praise, and thanksgiving to the Creator. Savage tribes, who never knew Moses and the Prophets, never beheld the star of Bethlehem, the divine light of the gospel, have still felt the propriety and the necessity of such homage; and have yielded to that sentiment in practice, so far as they have been able by the dim light afforded them, to recognize a Supreme Being, whether in the Sun, Moon or Morning or Evening Star, or in any other natural or artificial form or appearance. We are prone to laugh, it is true, at the painted block of marble, or whatever it may be, which constitutes the JUGGERNAUT of the Hindoos; but even the granite, or marble, or brass or iron JUGGERNAUT, laughable as he may seem to be, is still, in the eye of reason and philosophy, far better than the No-God of the atheist or the infidel, or materialist. The Idol has at least some small restraining influence, according to circumstances, in preserving moral and legal justice among his followers; whilst the No-God, on the other side, has of course no influence, but leaves both the mind and the heart blank and cheerless under all circumstances, and liable to all sorts of depravity and wickedness.[P.] It leaves the mind without that object, or guiding star, which of all others is pre-eminently calculated

to lead, enlarge and supply it with food for contemplation; and the heart destitute of those pure, undefiled and unadulterated affections, which, in connection with the grand attraction of the mind, just alluded to, and the innocent pursuits and legitimate affections of humanity, constitute the true happiness, perfection and glory of mankind. How contracted is the mind, then, which stops short of the contemplation of God! and how desolate is the heart which has not something to love, something to cling to, beyond the boundaries of time! The very idolatry, which bows the knee to JUGGERNAUT, is one proof, so far as it goes, but there are many others like it, of the universal principle in animated and rational Nature, which leads her to acknowledge that she is the production of an all-wise and almighty BEING; although she may not always see clearly the TRUE from the FALSE DEITY; may not always distinguish the star of Bethlehem from "Lucifer, son of the morning;" the chariot of Jesus from the car of Juggernaut; the sanctuaries of Zion, from the bowers or caverns of Odin; or the holy place in which Jacob found himself overwhelmed by the Sacred Presence, from the Temple of Diana, or the Mosque of Mahomet.

It is, then, Mr. Herttell, a universal law, whether derived from God himself—(I say, *from God alone*)—or the nature and fitness of things, that man should do homage to his real or supposed Creator: nor is the partial revelation of that law, as existing at present, any argument against it as an

express law of God; since HE alone is to be the judge of the time, place and manner, in which he will give to that revelation or law, a uniform and universal direction and authority. It is sufficient for us that we have it; and we cannot be too thankful that HE has graciously bestowed it upon us. We shall, or at least ought to rejoice too, as we find it spread and take effect among those who have been or now are destitute of its benign influence.

It is true, that laws, founded on the supposed nature and fitness of things, may vary according to the fluctuating opinions of men and nations, as to what constitutes that nature and fitness—that perfection, which shines in the UTOPIA of Sir Thomas More—that mixture of good and evil, involved in the paradox of Pope—

“ All partial evil, universal good,
“ All discord, harmony well understood;”

or that principle of the common welfare, founded on experience and common sense, liberal compromise and common consent, as exhibited in the social compact of Rousseau, the political Philosophy of Adams, Paine and Jefferson, and which many believe has found its climax in the American Constitutions.

But there is no fluctuation, *no variableness nor shadow of turning*, in the Eternal Laws of Jehovah; and hence it is clear, that MAN is bound to love and to adore, or worship HIM; to PRAISE HIM for his wisdom, goodness and glory; to THANK him for the blessings and bounties of existence, which HE

and HE alone bestows—and to PRAY to HIM for the continuance of those blessings and bounties. It was from his deep sense of this universal law, and the obligations which flow from it, that David exclaimed—“*It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High: to show forth thy loving kindness in the morning, and thy faithfulness every night. A BRUTISH MAN knoweth not; neither doth a FOOL understand this.*” Ps. 92. 1, 2, 6.

In the same heart-felt sense of love and duty, does Milton exclaim, in relation both to God the Father, and our Lord Jesus Christ:—

“ Hail Son of God! Saviour of men! Thy name
“ Shall be the copious matter of my song
“ Henceforth; and never shall my heart thy praise
“ Forget, nor from thy Father’s praise disjoin!”

These are some, if not all, of the first principles of our relationship and duty to God: And if man, individually, is bound by them to do homage to that Eternal Being, it follows that Society is bound to do the same homage. If no man ought to undertake any measure or enterprise, without praying to God for the success of it; so no set of men, no society, whether public or private, ought to do so, without the same petition for the divine sanction and favor, however pure and proper in itself the measure or the enterprise may be.

These premises granted, and certain I am, that they will be granted, by every reflecting man, possessed of a heart as well as a head, and who will duly and properly discuss them in his own mind;

then it follows clearly, that the Legislature are bound by ties the most sacred and inviolable, to open their sittings daily by prayer to the *Most High God*, for his blessing upon all their *honest exertions* for the public good; and more especially that he will prevent or restrain them by his grace, from any *dishonest exertions* whatever, calculated to advance their own private interest at the public expense; that he will save them from the weakness of their own understandings, and the corruption of their own hearts; from the temptations of the *First or Arch Apostate*; and from the snares of his satellites in the lobby, which, with a few honorable exceptions of men, who seek lawful ends by lawful means, is emphatically speaking *the curse of the state!* Wo be to this band of pioneers in the work of corruption! For in the language of Job, “the congregation of hypocrites shall be desolate, and fire shall consume the tabernacles of bribery!”

We see, then, that by that Constitution or Law of Heaven, which is binding upon all men, and all nations, and which indeed all the wisest men, and most enlightened and civilized nations, bow to as of divine origin, and eternal and unlimited operation; the Legislature are bound to commence their daily sittings with prayer to Almighty God.

The next question is, who shall perform the sacred duty? who shall act the part of Chaplain? This office may be performed by a *Layman* as well as a *Clergyman*. The *Speaker* of the Assembly, and the *President* of the Senate may, with exact

propriety, take upon themselves the discharge of a duty so well becoming their respective stations, and so essential to what ought to be the true character of the bodies, over which they preside. Again, the Legislature may, if they please, appoint one of themselves, to perform the duty—or they may take their turns individually from day to day. All this, and especially the last alternative, might have a most happy restraining influence on the individual members. It might preserve them from corruption here, and eternal condemnation hereafter.

But why may they not, as they hitherto have done, appoint *Clergymen*, who are, by their profession, specially qualified, in general, for the performance of such a duty?

This you say, sir, cannot be done, because the Constitution of the State, that little twinkling star of the lowest atmosphere—that mere *ignis fatuus* of authority, when compared with the Supreme Constitution of Heaven, which is clearly against you, forbids it! And no doubt Miss Frances Wright, and Mr. Robert Owen, who have so kindly crossed the Atlantic to open our eyes to their marvellous light from the murky regions of the *Arch Apostate*, and all their satellites from Maine to Missouri, will re-echo your speech, and hug it to their bosoms as a precious relic of forensic wisdom. It will become the *Sybilline* of this *imported* school of the *New Light Philosophy*, the *Harmony of all Harmonies*, the *Eccentricity of all Eccentricities!* which can end in nothing, if it once prevail, but confusion,

itself confounded, and chaos with more than its primeval dark and convulsive roughness, rudeness and desolation ! Ah ! my friend, can you covet the honor of being the author of such a *Sybilline!* Believe me, should it be lost forever, or should some ancient hag, like her of Rome, retain the last copy, no wise and honest man's tear would flow for it ; nor would a Numa be found to redeem the relic, and to make it the foundation of a new code of laws !

But how, sir, do you prove your position ? By quoting a part of the fourth section of the Constitution : But I will quote the whole section, in order to come at a fairer understanding of it : It is as follows :—

“ Sec. IV. And whereas the Ministers of the gospel are, by their profession, dedicated to the service of God, and the cure of souls, and ought not to be diverted from the great duties of their functions : Therefore no minister of the gospel, or priest of any denomination whatever, shall, at any time hereafter, under any pretence or description whatever, be eligible to, or capable of holding any civil or military office or place within this state.”

Admitting your construction of this clause, sir, and it not only *nullifies* the Constitution of Heaven, as contained in Holy Writ, if not written on the tablet of the human heart, and manifested in all the variegated and wonderful works of creation, every one of which, in the pious man's imagination, is seen to glow with the inscription—**BE STILL, AND KNOW THAT I AM GOD!** But it nullifies also that

very Constitution of New-York, which you feel so conscientiously bound to support. That neither Mr. Jay, who was the author of that section, nor the Convention which adopted it on his motion, intended to attempt the nullification of either of these Constitutions; but on the contrary to act in strict conformity to both, and to infuse new life into the last; I shall in my next proceed to show; and should now proceed to it; but this letter is already as long as the columns of my worthy friends, the Editors of the Post, will conveniently admit. I must therefore bid you ADIEU! till next week.

SHERLOCK.

Salem, Washington Co. March 19th, 1833.

LETTER VII.

TO THOMAS HERTTELL, ESQ.

SIR,—I shall now proceed to show, that neither Mr. Jay, the author and mover of the section of the Constitution, excluding Clergymen from holding any civil or military office or place within this state, nor the Convention which adopted it, could have intended thereby to exclude them from the office of Chaplains, either in the civil or military departments.

The first question that presents itself on the section before us is, What are "*the service of God,*" and "*the great duties of their functions,*" which this clause asserts, that "*the Ministers of the Gos-*

pel ought not to be diverted from?" The answer is, the professional public devotion, and public duty, the praying, preaching and exhorting, and the pastoral visitations, for the health of the souls, both temporal and eternal, of their respective people or congregations, collectively and individually; and which their public stations call upon them to perform: This is the true answer: And it follows conclusively, that their attendance as Chaplains to the Legislature, does not *divert them from the great duties of their functions*: For public prayer, for the public benefit, is, strictly speaking, one of those "*great duties*;" and one which ought never to be lost sight of by a Christian community: And further, as the Legislature is composed of all sects in religion, how strictly appropriate is the good old custom of inviting the Clergy of all sects to pray for them?

The next question is,—Whether a Clergyman, who is appointed as Chaplain to the Legislature, does, by virtue of such appointment, hold "*any civil or military office or place?*" I boldly answer, that he does not, in any sense whatsoever: For either a "*civil or military office or place*" would *divert him from the great duties of his functions*. He could not become a ministerial, judicial, legislative, or executive officer, in the civil, nor a general or subordinate officer in the military department of the state, without being *diverted entirely from the great duties of his functions*. And here it may, and perhaps ought to be remarked, that in the con-

struction of all remedial statutes, three things are to be considered:—*The old law, the mischief and the remedy.* What was the old law in this case? It was, that Clergymen, generally speaking, had all the privileges of laymen, and rather more. They partook, generally speaking, of the civil and military powers of the state, or at least were not excluded from them. What was the mischief supposed to have been created thereby? It was, that by mingling in the turbid streams of civil, political or military strife, they were diverted from, if not rendered unfit for their proper and sacred functions; by which means the church was neglected or corrupted. And how was this mischief to be remedied? By confining them to their proper and sacred functions: And this was accomplished by the clause before us: For a brief view will show that the station of Chaplain does not partake at all of a civil or military office or place: And as by the express terms of the Constitution “*each house*” of the Legislature “*shall choose its own officers*,” each, of course, has full discretion as to what officers it “*shall choose*,” and may, in the exercise of that discretion, “*choose*” a Clergyman or a Layman, to the *pious* and *devotional* office of Chaplain.

Firstly—As Chaplain, a Clergyman performs neither a *civil* nor a *military* duty. The duty, which he performs, is strictly and literally a religious and pastoral duty. It has no connection, in any degree, shape or manner whatsoever, with the *civilian* or the *hero*, the *magistrate* or the *soldier*, the *judge* or

the *executioner*. It is purely *pious* and *devotional*. The honor, prosperity and glory of the civil and military powers, may be promoted by it through the grace of God, as being moved by it; but it partakes not, in its essential character, of either of these powers; and is not only a proper, but, strictly speaking, a constitutional office, or place, as much so as that of Governor, Senator, or Assemblyman. You violate your oath to support the Constitution, very nearly, if not full as much, by accepting your present office or place under it, as you would have done in voting for the appointment of Chaplains. This constitutional doubt or difficulty, my dear sir, is the most contemptible *scare-crow*, the most petty and insignificant objection ever raised before in any parliamentary body. The talented and very profligate Infidels of the reign of the "*Merry Monarch*" of England, and who filled the court of that royal buffoon, that silly, weak and wicked tyrant, would have blushed at raising such an objection, on such ground, although they had to contend with such fanatics as *Praisegod Barebones*; whereas you are opposing all rational and sound Christians of every sect, if not all great and good men. But it is not your want of intellect; for you have given ample proofs of that in your able and useful essays on several important subjects, in which I have agreed with you; but it is because you have suffered your hasty, preconceived notions, to prevail over your calm and rational judgment, that you have assailed on the floor of the Assembly, as unconstitutional, a

measure which is not only constitutional, but called for by all the noblest principles of human nature, all the respect, which man owes to himself as an intellectual being, raised above brutality, and all the reverence which he owes to that God, whose goodness has thus eminently raised him and placed him so little below the Angels: I say the practice is strictly constitutional, though not literally provided for in the Constitution; because there is a difference between the state and federal Constitutions. The federal Constitution being a league of sovereign states, whatever is not expressly granted, is reserved by the states; this is a point which I have never doubted; but in the state Constitution, powers not specified, may still be exercised, if consistent with reason and justice, and called for by the public welfare; and more especially when literally, or by fair implication, flowing from that Revelation, which is paramount to all human laws. This distinction must be plain to every man of common sense: For when sovereign, independent states, form a confederacy, each knows precisely what specific powers it means to surrender, and what it means to retain: But a sovereign people, in forming their Constitution, can never foresee all the powers that it may be necessary their government should exercise; and hence they can only fence in their liberties by strong general lines of demarcation, leaving the rest to the discretion of their rulers. This two fold view, brief as it is, forms the abstract theory of the American Constitutions. The same discre-

tion, then, in the State Legislature, by which they have passed laws, or resolutions, for paying the postage of letters, received from their constituents, out of the Treasury; for furnishing themselves with red books, penknives, and stationary, also at the public expense ; and for creating many new offices, from time to time, that are not specified as necessary to be created, in the Constitution ; may, with at least equal necessity and propriety, be extended to the expense and the appointment of Chaplains. Is it of more importance to the members, or the public, that they should have red books and penknives, than prayers at the opening of their daily sittings, at the public expense ? One would think, that they ought to be contented with their daily wages, and the honor of serving the people, without making the latter pay for their penknives ! I should not, however, have introduced these remarks, but for the niggardly objections, which have been made by some of our *penny-wise* Legislators, to the expense of Chaplains !—the very small expense of showing a small mark only of respect, reverence and affection, for their Divine Creator, Preserver and Benefactor ! Pause, then, again, I beseech you, my good friend, on the rude, indecorous, heedless and heartless attempt to banish prayer from the sanctuary of the laws, which ought to be the seat of the purest piety as well as the purest patriotism. Recollect, that you are a man of science ; and that God is the sole and eternal fountain of science : Recollect, that you are a man of genius ; and that genius is the

emanation and the gift of heaven alone : And if you cannot believe, as a Christian, at least do not let down or degrade genius and science, by assailing one of the best safe-guards of religion and liberty ; but leave all such assaults to the horse-racers and the gamblers, the bullies and the black-legs of the turf and the cock-pit, the billiard and the bar-room. These are the choice spirits, to wage such a war ; then let them wage it ; but let not the philosopher and the philanthropist, the scholar and the gentleman, like Thomas Herttell, envy the plumes which they wear, or the laurels they may win, in so unhallowed and disgraceful a warfare against the Throne of Heaven, and the happiness and prosperity of mankind.

To illustrate a little further, the unsoundness of your construction of the Constitution in this case, let us go back to another age ; an age, which we cannot recur to without feelings of reverence and gratitude, not only for our immortal ancestors ; but for that God who sustained them in their high and holy career, of extending the Redeemer's kingdom on earth, and opening an asylum for the opprest of all nations.

In the old Indian wars in New-England, soldiers were placed as sentinels at the doors of the churches, to warn the congregations of danger from any sudden attacks of the Savages. Suppose, for example, the Constitution of Massachusetts, or that of any other New-England state, had said :—*No soldier shall, at any time hereafter, under any pre-*

*tence, or description whatever, hold any ecclesiastical or spiritual office or place within this state :—Then, I ask, what would have been thought of the common sense, to say nothing of the common honesty, of the man, who should have moved to dispense with the services of the sentinels at the church doors, on the ground of its being unconstitutional to appoint them!—as if a strictly speaking military station or duty, could be construed into a spiritual or ecclesiastical office, place or duty. Would he not have been laughed at as a *weak brother*, or scouted as a traitor, willing that the savage foe should take the congregation, and tomahawk and scalp them all, men, women and children, by surprise? Now only substitute *Satan*, the arch enemy of our race, and his sattellites, or ministering spirits, for the savages, and they are certainly as dangerous foes, to say the least; and also the Chaplains for the sentinels—and we perceive, on a comparison of the real with the supposed constitutional prescription, that the absurdity is the same in both cases.*

Secondly—I deny, and in this denial shall be seconded by every man who, without prejudice, examines the question, that the appointment, which a Chaplain holds, is a “place” within the constitutional meaning of the term; but I cannot, without being too prolix, go into the argument on this point; nor is it necessary; for admitting it to be a place, does not weaken the preceding considerations, because

it is not a *civil* or *military* place, any more than it is a *civil* or *military* office.

Thus on fair lawful and constitutional ground, I think I have proved the propriety and necessity of appointing Chaplains to the Legislature. I am not fond of arguing from human precedent or authority, because my principles of civil liberty do not permit me to believe that one age, or one Legislature, or court of law, can bind another, generally speaking. There has no small share of political heresy crept in among us, on this ground; and the liberties of the people have been seriously affected by it. But the discussion of such points is foreign to my present purpose. To do one thing at a time is sufficient. I view the dawn of *Infidelity*, in the shape of an organized party in the state, and especially in the Legislature, as ominous of evils to my country, more easily felt than described. It resembles to my mind, one of those small dark clouds, which, in crossing the gulf-stream, I have seen floating in the midst of a bright, beautiful and azure sky, on the bosom of which it appeared to rest at first, a solitary speck or being, that had lost its way in the vast and boundless regions of space; but anon, with the rapidity of lightning, it would evolve or expand, and spread over the horizon in every direction, shaking from its dark and haggard form a horrible tempest, lashing the waves into resistless rage and fury, and covering them with the wrecks of shattered barks, and of human souls, hurried at one and the same time into the depths of the sea, and

the ocean of eternity ! This is no picture of the imagination. I have seen the dread reality, and partook of all its horrors but the last : And I do most seriously fear, that the dark cloud of Infidelity, now rising in our mental and moral horizon, our Christian clime, will, if not overcome by the bright beams of the Sun of Righteousness, produce similar and still more dreadful effects. It will not, it is true, sink souls in the gulf-stream, which sailors have so much to fear from ; but it will sink them into that fiery gulf of which all sinners run the awful risk ; and from whose dark depths, and eternal horrors, there is neither redemption nor resurrection. It will sink this great state, too, in a civil and political sense, with all its noble institutions of law, liberty, science, literature and religion ; all its greatness and glory in letters, in arts and in arms ! All these evils are to be feared from the attempt to banish Chaplains and prayer from our legislative halls ; which is but an awful earnest of what is to come after it, if the spirit in which it originated is finally to prevail. Already, I learn from a respectable member of the House of Assembly, it produces delay and disorder, in the commencement of their daily sessions. I shall, therefore, notwithstanding my disrelish in general, of human precedent and authority, not content myself with exhibiting the constitutional and reasonable grounds of this case ; but shall, in my next, bring forward what weight of authority and precedent there is to be

found in legislative and executive annals on the subject.

In the mean time I will make a few observations on one objection which has been made in this case. It is the pecuniary objection. I am an admirer of the economical spirit of the Franklin School: But still I must be permitted to say, that when that illustrious and profound genius condescended to talk of saving a penny, as he did talk of it, his views bordered too much on the ground of avarice, instead of economy; there was too much of littleness in that hasty conception of a great mind: For certain it is, that the man who is once in the habit of looking to his pennies so rigidly as Dr. Franklin recommends, is on the high or rather the low road to meanness and selfishness. It must by degrees chill the heart, and contract all its noble and generous feelings. To say that it had not that effect upon him, is no answer; because thousands of those to whom he recommends his penny-wise philosophy, are not like himself endowed with superior intellect. We see this fairly exemplified in the pecuniary and rigidly and meanly economical objection to the payment of Chaplains. The paltry pittance from the Treasury, of a sum to a Chaplain, which amounts weekly to about the wages of a Journeyman Printer or Bookbinder, is indeed a stupendous item in the disbursements of the great, powerful and splendid state of New-York! If there be a solitary individual in the state, who is decidedly and inflexibly opposed to extravagance in public expendi-

tures, to a government of idleness and waste, instead of business and economy, I am that individual. I feel as deeply as any man the connection between moderation in all the affairs of government, and the preservation of public liberty: But still the paltry and the pitiful ought to be as much guarded against as the prodigal and the profuse. That time is money, was perhaps a happy idea of Dr. Franklin. It was a just admonition to all who spend their time in lounging about public places, or in vain disputes or babblings at the corners of streets. The industrious and useful application of our time is indeed all-important; for he who is not industriously employed in some useful pursuit, is in great danger both of temporal and eternal ruin. I should therefore advise all, of every age, sex and condition, to such pursuit; not so much to make or save money on the system of the Franklinian penny-wise philosophy, as to preserve the mind and heart from becoming the sinks of pollution and wickedness. Money enough for all necessary, useful and charitable purposes, every one ought to labor for; but every one ought to beware at the same time, not to be too eager after the mammon of unrighteousness, which, just as likely as not, was among the inventions of Satan for consummating the ruin of our race. The material of money, it is true, was the work of God in the creation; but too many of God's works have been perverted by man, through the machinations of the arch apostate. It was he who first set the lazy Spaniards, in the train of Colum-

bus—too lazy indeed to cultivate the easiest and richest soil on earth—to hunt after mines of gold, instead of raising crops of produce suitable to the soil and clime: And he has never yet found a lazy race, or being, that he has not set to work at some mischief: For it is the peculiar province of laziness to shun honest labor, and seek for that which is dishonest. Lazy men, for example, will work harder at counterfeiting gold or silver coin, or forging paper money, than they would have to do in the pursuit of honest industry of any kind. The same pains as honest merchants, mechanics or farmers, would probably make them wealthy, without the risk of the penitentiary here, or the tormenting fires of perdition hereafter: And why is it, Mr. Herttell, that these beings are so reckless of what is good, and so prone to evil? Is it the offspring of their laziness alone, or does not the cause lie deeper? Is not their laziness the effect of their destitution of religion? Is it not because they have no faith which they think it necessary to confess to God, that they have therefore no faith to keep with man? In short, is it not because they have no service to perform towards God, that they have so much to perform for the enemy both of God and man? For they are indeed Infidels in a four-fold sense; being unfaithful to God—to their country—to mankind—and to themselves. In one sense only are they faithful; they hold true allegiance and fidelity to Satan; and are the chosen instruments with which he carries on his work of filling the

world with disorder and confusion, crime and corruption. Hence all the good portion of mankind ought to admire the industrious and economical system of Franklin, excepting only the extreme penuriousness of it: For if money was not the invention of Satan, then it was intended by Heaven, for the instrument of good; and they who have the most of it should strive to do the most good with it, in works of charity and beneficence; in relieving the wants of suffering humanity, of honest poverty; and, in the language of the inimitable Gray, in scattering "blessings o'er a smiling land." So Penn and Williams; so Franklin and Jefferson; so Hamilton and Clinton; and so Howard, Fox, Burke and Pitt, sought it; and so did they use it: And that a majority of these illustrious benefactors of mankind died in poverty, though it enhances their own glory, sheds no lustre on the character of their country, or on human nature. Their poverty was not only conclusive proof of their stern integrity; but it proved also their inflexible devotion to their public duties: So true it is, that no man can do two things at once, and do them equally well. Could Fox, Pitt, Jefferson, Hamilton or Clinton, when their great souls were absorbed in their mighty achievements for the public good, stoop down to the grovelling speculation or adventure, the selfish thought or toil, necessary to create or augment private wealth? Will any man believe that he among them, who, in spite of all quackery, mendacity, and factious and foul ingratitude, was the Father and

Finisher of the New-York Canals, could do it? No—it was next to impossible for him, or his illustrious cotemporaries, to do what they did for the public, and advance their own private fortunes at the same time. Their only wealth was the glory of their country, purchased by their genius, their toils, and their sacrifices! Their poverty was her prosperity, and the evidence at the same time of her shameful ingratitude! But are these men to be pitied or commisserated? Far be the grovelling sentiment from any man, who possesses the soul and the sensibilities of a man. Neither pity nor commisseration is the paltry meed due to their remembrance. They are to be envied, admired and emulated; to be glorified on earth, while earth shall be; and I hope and trust both justified and sanctified in Heaven—there to mingle forever with “the spirits of just men made perfect.”

Who then are to be pitied? They that speculate upon their country, while they pretend to be solely devoted to her service: They are indeed to be pitied, I will not say despised, whose hearts yearn over the weekly wages of a Journeyman printer, or thereabout, when bestowed upon a Chaplain for rendering those services to the Legislature and to God, the Fountain of all Legislation, which all civilized governments—all the truly wise and virtuous men of the earth—have ever deemed grateful to HIM, and indispensable as safe-guards of public and private virtue.

You will readily perceive, sir, that the style or

manner of these letters is diffuse and excursive. It is my way of writing; nor do I know that I can mend it, as I have never tried: But be this as it may, and having just made one excursion, I will make one more, in order to ask you, whether, as a matter of delicacy and self-respect, or sound policy of any sort, it becomes one learned profession to make war upon another; and whether, since we justly threw off the yoke of Monarchy, we have not gone far enough in the path of innovation upon European and eastern principles of government? This two-fold question is of no small importance to our future welfare and prosperity, if I know any thing of the history or the true policy of men and nations: And though I fear to tire the patience of my readers, I will briefly illustrate it.

As to the first part:—You are a Lawyer, sir; a member of that truly ancient and honorable profession, which the greatest and most illustrious man of any age or clime adorned, if his malignant rival disgraced it: And if the Lawyers wage an unjust war upon the Clergy, and such the war is, which you have waged, may not the Clergy, in like manner, be provoked to make war upon the Lawyers? The law, next to religion, is the most indispensable bulwark of the public safety. No society can exist without it. But what mischief might not arise, what dire evils might not flow from the event, were the Clergy, as a body, to retaliate upon the Profession of Law, the wrongs, which you as a member of that highly honorable and useful profession, are

attempting to inflict upon them ? Suppose, for example, they were to cry out, in all quarters, that Law is pure in itself, originated in profound wisdom, and forms an essential pillar of the moral and social edifice; but cunning and corrupt lawyers have perverted it by foul innovations; and ignorant or designing Judges have connived at the perversion and corruption : Let us therefore down with these Lawyers, these sons of Belial, who, from being sound pillars, have become the caterpillars of the state ! Would you like this logic, sir ? Would not every principle of reason and justice in your breast revolt at it ? It would, sir ; and every wise and virtuous man, who knows the value of law, and the utility of lawyers, would scout at it as the offspring of weakness or wickedness. Now, sir, as a friend to the learned professions, and especially the four great professions of LITERATURE, LAW, PHYSIC and DIVINITY—which, as Mr. Burke once said of a different, and I think a useless if not mischievous order of men, do indeed form “THE CORINTHIAN PILLARS OF” CIVILIZED “SOCIETY ;” I wish to see no war among them ; no race or strife, but that for honest fame, for temporal and eternal glory ! Let them strive on that field ; let them struggle, let them pant, to surpass each other in their efforts to promote Science, Literature and Religion, the welfare and happiness of mankind, and the glory of their Creator : And we shall all behold the god-like conflict with undefecated delight : For while we shall rejoice with the victor,

we shall have no cause to exult over the vanquished. In that all-glorious field of action, the victor and the vanquished will stand equally the objects of the gratitude and admiration of their country, the one for achieving and the other for deserving success. Let me then admonish you, sir, and seriously too, to beware, as a member of one learned and indispensable profession, in the state, how you rise up to wage a war of injustice and proscription against another, and to say the least an equally indispensable one. Against real tyranny and corruption—foul quackery and imposture—midnight conspiracy, and lawless violence—I will cheerfully go with you all lengths that honest men are bound, or brave men dare, to go. But when with profane hands you assail the altar of God, and hurl proscription at HIS ministers without cause—then we part—but I hope not for ever—for I rejoice to believe that reflection will bring you back to the standard of truth; and that with the son of David you will yet pray for and obtain that “wisdom which cometh from above.”[Q.]

Again, sir, as to the second part of the question: Have we not gone far enough in the path of innovation upon the old principles of government, at least for the present age? The bow may be too much relaxed, as well as drawn too tight. The Monarchy of England was too tight for us, and we very properly and justly threw it off. After wading through fields of blood and carnage on the one hand, and of political discord on the other, we suc-

ceeded in rearing up our present free constitutions : And while they have thus far preserved us from tyranny and oppression, from anarchy and confusion, is it not a fact sir—I believe it is one, which even you will acknowledge—that almost every innovation we have made on these free institutions since their establishment—that is, since the final termination of the revolution of '76, in the federal constitution of 1787 to '89—has been rather for the worse than the better ? The cry of the Tories in '76, was—"Your struggle for a Republic is a visionary one ! It will lead you to a system far worse than the Monarchy you are at war with !" Our fathers laughed at this cry of Toryism ; and we, their sons, have laughed at it in our turn. Let us not, then, fly from innovation to innovation, till like the Roman Brutus and the Gallic Roland, when the one was about to fall on the field of battle, and the other beneath the stroke of the guillotine, we shall be driven to exclaim, that Liberty is a Phantom ! Let us not justify the prediction of the Tories, through our own rashness : But having tasted the fruit of the Tree of Liberty, and learned its value ; let us beware how we destroy the source : Let not this precious fruit be used to excess, till in a fit of political delirium, we cut down the Tree itself, committing its venerable and majestic Trunk to the flames of civil discord, and scattering its fair branches, with their beautiful foliage, which have so long sheltered us from the scorching rays of ty-

ranny, in the whirlwinds of faction, and amid the tempestuous waves of anarchy and confusion.

SHERLOCK.

Salem, Washington Co. March, 23d, 1833.

L E T T E R V I I I.

TO THOMAS HERTTELL, ESQ.

SIR,—I have shown clearly, I think, in my last two letters, that the appointment of Clergymen as Chaplains to the Legislature, though not expressly provided for in the constitution, is nevertheless strictly constitutional; and is moreover called for by every good feeling, and every sound principle, that can animate the hearts of men and nations.

I shall now proceed to authority and precedent in this case. Authority for prayer to God, on the part of individuals, I have already sufficiently adduced both from sacred and profane history: It is indeed, with few exceptions, the universal sentiment of the human heart. Besides the great names to whom I have alluded, it may not be amiss to add, that he who stands recorded as the greatest among the great men of antiquity, could and did bend the knee and pray earnestly to his Creator, for that wisdom which was to purify his soul, as well as enable him to manage the affairs of his empire. Would it not be well for their country, sir, if some of our "*great men*" possessed the modesty of this ancient monarch, and would pray like him for more of that

pure and precious wisdom, of which, unfortunately for their country, if not for themselves, they possess so little and need so much. It may indeed, sir, be said with strict propriety, that throwing aside all other authority, and even admitting the Bible to be no more than a profane history, still the examples of such men as Moses, David and Solomon, alone, should induce every human being to send up at least a morning and evening orison to the Throne of Jehovah; and I cannot forbear to add, sir, that I pity the intellect and the heart of that man, who-soever he may be, who is not, on calm reflection, to be moved by such illustrious examples.

But it is to exhibit authority and precedent for the appointment of Chaplains to the Legislature, that I have commenced this letter. The argument on this ground, is derived, among other sources, from the following statement of facts; beginning after the Western Empire of Rome had settled down under the Christian Religion, and become divided, nominally at least, into various Christian kingdoms.

1. The immemorial custom and usage of all, strictly speaking, civilized governments—and to the everlasting honor of Christianity be it said, that all such governments are within the pale of Christendom. All of these governments in the old world, have, I believe, called in the aid of Clerical Chaplains, as the organs of prayer, in their civil, military and naval departments.

2. The government of Great-Britain, in particu-

lar, has uniformly adopted this practice, both before and since the reformation. The King alone employs forty-eight Chaplains about his household; that is, four different ones each month in the year: And lightly as we may too often and too justly estimate the religion of Princes; yet we ought not to suffer a royal government so far to outstrip us in a wise, virtuous, and wholesome practice. While such governments forget not ALL their duty to God, surely a Repulic, which has partaken so profusely of HIS bounties, as we have done, ought not to forget or neglect ANY of its obligations to the same Divine Creator and Benefactor of men and of nations.

3. Our ancestors, while living under their colonial governments, adopted the same pious and salutary, and soul-reviving practice.

4. Our revolutionary Congress, the purest and most exalted body of men, both in wisdom and virtue, that this or any other country has ever known, since Moses and the Prophets, and Christ and his Apostles, knew and felt deeply the propriety and necessity of imploring, through the medium of Chaplains, the Divine Power, to aid them in their glorious enterprise for the emancipation of their country from a foreign yoke; whether that yoke was one of tyranny and oppression, or not, was immaterial, since it was repugnant to Common Sense, that a great people, a vast continent, like these, should be governed by an old gentleman, and much less a young one, three thousand miles across the

Atlantic Ocean ! Yes, I cannot help repeating it, neither the Roman Senate, in their best days, nor the Areopagus of Greece, nor the Councils of Nice, Constance and Trent, or that of the Barons who extorted Magna Charta from John, were superior, if they were in any respect equal, to the American Congress of '76. "For myself," said the elder Pitt, "I must declare and avow—(and I have read Thucydides, and have studied and admired the master states of the world)—that for solidity of reasoning, force of sagacity, and wisdom of conclusion, no nation or body of men can stand in preference to the General Congress at Philadelphia." And yet this illustrious body of men, I must repeat it, Mr. Herttell, could most devoutly pray to God to crown with success their virtuous efforts for the freedom and glory of their country ; and could see no scare-crows, no penny-wise conclusions, in the way of appointing a clerical Chaplain, as the organ of their patriotic and patriarchal aspirations to the Throne of Eternal Justice : And can we, sir, without offending the meekness and modesty of the present and the last House of Assembly, compare them to that patriarchal galaxy of virtue, genius and wisdom !

5. Congress, under the new or present constitution—illumined by the intellectual splendor of an Ames and a Madison—commenced with, and their successors have uniformly continued this most excellent and laudable custom.

6. All or nearly all of our State Legislatures, have had the piety and the sound sense to preserve it.

7. The Convention, which framed the first constitution of this state, and the one which abolished that constitution, and substituted the present, were opened regularly every morning with prayer by a Clerical Chaplain.

8. The clause, upon which you found your opposition, existed in the first constitution ; yet under that constitution Clerical Chaplains were always employed by both branches of the Legislature.

7. It is remarkable, that Mr. Jay, the original author and mover of the clause in question, served as Governor of this state ; and that he never objected to the appointment of Clerical Chaplains in his executive capacity, by way of speech or message to the Legislature : This is pretty strong evidence, that he did not think it unconstitutional, as indeed he well knew that it was not.

10. It is certain that the Convention which framed the present Constitution, transferred the clause in question from the old to the new, without altering even a word, and with a full knowledge that Clerical Chaplains had uniformly been appointed under the former, at every session of the Legislature : Is not this unequivocal evidence, that they intended the practice should be continued ? If not so, why did they continue it themselves in their own daily practice ? And further, if they intended to exclude Clergymen from being appointed as chaplains, would they not have inserted a different

clause, declaring expressly, that Clergymen should not hold any office or place, or perform any duty whatsoever for the government, and at the expense of the Treasury; instead of allowing it to stand as at first, that they should not hold "any civil or military office or place?"

Without further specific enumeration, I will go on to remark, that as to this clause, on which you have founded your opposition, it is clear that neither Mr. Jay, its original author and mover, nor any of the legislative or conventional bodies, since its first adoption, ever thought of applying it to the exclusion of Clergymen as Chaplains from the halls of the Legislature: Indeed I just recollect, that the first convention which met to revise the constitution, was opened from day to day with prayer by a clerical Chaplain.

To say no more of Mr. Jay's silence on the subject, although silence on his part was a loud argument in favor of the custom; I know the fact that George Clinton, Morgan Lewis, Daniel D. Tompkins, Joseph C. Yates, and De Witt Clinton, all concurred heartily in the necessity and constitutional propriety of the measure in question: It was indeed in relation to the constitutionality of the appointment of Clerical Chaplains, that I was conversing with the truly great and good man, last mentioned, when he declared to me, as already stated, that he "would rather increase than diminish the influence of the Clergy."

These eminent and all very worthy men, my

friend, certainly knew as much of legal and constitutional principles; certainly understood as well the rules of construction, by which all statutes are to be tested, and had at least as much regard for civil, political and religious liberty, as the modern horse-racers of Duchess county, or the band of Infidels and Jews, combined, in the last or the present House of Assembly! I repeat it, however, that I mean no personal offence to Infidels or Jews: And I do most cheerfully and gratefully seize the opportunity to acknowledge, that in very early life, and under very distressing circumstances, in a far off land of strangers, I experienced that liberality and humanity from a Jew, the truly benevolent Aaron Lopez, of Rhode-Island—but then more than a thousand miles from that state—which had been denied me by more than one pretended Christian. I am, then, opposed to Infidels and Jews, only as they stand opposed to my sentiments or opinions—and more especially as they stand between me and the cause of my Redeemer.

All this weight of authority and precedent, Mr. Herttell, connected with what I have said in my preceding letters, proves conclusively, that the appointment of Clerical Chaplains is not only a custom, both in the civil and military departments of all civilized and christian governments, so universal; and has been so uniformly preserved in practice for ages, that it ought not to be lightly esteemed, and much less dispensed with; but that it is, at the same time, a custom, founded on the laws of God and

the state constitution ; and called for by the duty, which, as a people, we owe to that God, to ourselves, and to posterity : For we owe it to posterity to hand down to them unimpaired, all that is excellent and benign in the glorious institutions, derived from the wisdom, the virtue and the valor of our ancestors : And in having proved thus much, sir, I have fairly stripped the opposition to the appointment of Clerical Chaplains to the Legislature of every rational pretence ; and have shown it to have no other motive than that of hatred and persecution towards a valuable, a venerable, and an indispensable profession !

As to the Anecdote, which you relate, of the Presbyterian Clergyman in the Convention which framed the old constitution, and Mr. Jay—for I have not yet finally dismissed your speech—it may have been that the former displayed a little too much zeal for the Church in his then situation ; but I must be permitted to doubt the fact, unless you can vouch for it yourself, that Mr. Jay so far lost sight of the urbanity and politeness of a gentleman, by which he was pre-eminently distinguished, as to treat the Clergyman, or any other man, as you have described.[R.] I am aware, that a great judge of human nature divided the vulgar portion of our species into the high and low, or great and little vulgar ; and my own experience of mankind, which has enabled me to take a very broad and extensive view, fully confirms the correctness of the division ; but Mr. Jay was not one of the high or great vulgar, any

more than he was one of the low or little. If I understand his character, he was too polished a man, in every sense of the term, and had seen too much of human nature, to confound ignorance or honest zeal without discretion, with bad motives, or mischievous designs, and to treat either as he would have done wilful misconduct : And this brings me to a point in relation to that great and good man, and the clause of the constitution in question, which deserves a little serious consideration.

Mr. Jay, it is understood, descended from the Huguenots, who were so barbarously cut off in the unhallowed massacre of St. Bartholomew. That massacre, in which so many protestants, with the illustrious Coligny at their head, suffered martyrdom, was, I believe, instigated more by political than religious bigotry. It was, I suspect, altogether political in its conception. It was a horrible prostitution of all the principles and precepts of the gospel and its Divine Author. But be this as it may, some of Mr. Jay's ancestors, I have understood, were the victims of that foul massacre ; or at least had to fly from it to this country. These circumstances, it seems, did not transform Mr. Jay into an enemy of Christianity ; for he was an exemplary and faithful member of a Christian Church ; and I believe spent the last years of his illustrious life in writing a vindication of the gospel. But did it not give birth in his mind to a deep-rooted jealousy of the power and influence of the Clergy ? The best and wisest of men frequently cherish the

greatest of errors. Saint Paul, the greatest man who ever lived, bore witness of this fact in and of himself: And with all due deference to the memory of Mr. Jay, did he not commit a grievous error, if he suffered the remembrance of the wrongs done to his ancestors by the furious intolerance and bigotry of the Roman Catholic Clergy—if indeed they were actually engaged in it—to lead him into the commission of an act of intolerance and proscription towards the Clergy of his native state of all denominations? Is that constitution, I would ask, free and equal in its prescriptions, which disqualifies any portion of the people, for whom it was made, from participating in its honors and emoluments—its rights and its privileges? The learned professions, let Ignorance and Folly say what they may, are essential pillars of the social edifice in every country. They cannot be dispensed with unless society is to be left to sink into barbarism, as it did in Europe, under the eruptions of the Goths and Vandals upon the Roman Empire and its dependencies. Whilst, therefore, I would not bestow upon them any exclusive privileges, all such privileges being the bane of a free constitution; I would not, at the same time, exclude them from a free and equal participation in all the benefits of the Republic.

If the people are capable of self-government, they know who to entrust with power; and if they are not, there is an end to all argument or reflection on the subject. It is certain that to guard ALL from

the TYRANNY of ANY, is the intention of a free government, and not to subject ANY to the arbitrary will of the REMAINDER. If all men, in the language of our Declaration of Independence, are born free and equal; then all the citizens of the United States and of the individual States, are entitled to equal rights and privileges—or in the language of the immortal Author of that inimitable State Paper, to “equal and exact justice.” And here a reflection presents itself, which, I should suppose, would have some weight, at least, even with Infidels who are friendly to liberty and justice; and which is, that as Clergymen are excluded from all other offices, or honors, under the government, it would seem to partake of a very contracted and niggardly, as well as a persecuting spirit, to strip them of the small honor of serving as Chaplains in the Legislative Halls, and in the army and navy: As to the latter, indeed, next to being engaged in a righteous and justifiable war—a war of defence, and not of offence, the only war that becomes a Christian people—the offering up of prayer to the God of battles, for victory in the day of battle, is the most important and indispensable duty: And who is more properly qualified to perform this office, than the individual who has been educated for the service of God, and is faithfully devoted to it? Why, then, deny to the clergy the only portion of the honors of a free government, which may, with strict constitutional, moral and religious propriety, be conferred upon them? Why mark them out as

objects of jealousy and hatred? Why persecute them? Why hold all other citizens capable of duly estimating, enjoying and preserving a proper regard for *civil liberty*, while they are held up and proscribed as enemies to it; and as such, excluded from the privileges, which all others enjoy under our boasted republic? Why set a mark, like that of Cain, upon them, as though each and every one of them had *murdered his brother!* And as though there was no other profession, class, or description of men, capable of doing mischief against our free institutions! The sublime reason, I presume, is, that because ignorant and bigotted, weak, wicked and unfaithful Clergymen, under governments wherein church and state have been improperly connected, and during rude and barbarous ages, were themselves guilty of proscription, tyranny and persecution; *ergo*, virtuous, enlightened, liberal and faithful Clergymen, as well as patriotic and faithful citizens, under a government wherein no such connection is allowed to be, and in a highly cultivated and improved age, must be subjected to proscription, tyranny and persecution! If such be the logic of those who first proscribed, and of those who continue the proscription of the Clergy; if it be thus that they confound the innocent with the guilty; it is high time that they were sent to school again, to learn at least the elements of civil and political science or economy: For every man of common sense who reflects a moment on the subject, must perceive, that a church and state connection, is that state of

relationship, between the government and the church, in which the church itself is made a part of the constitutional charter, established and supported by law, at the expense of the people, and against their will; and not the mere admission of the pastors of the church to the same civil and political privileges as are enjoyed by all the other portions or classes of their fellow-citizens. The former is what is meant by, and what is indeed, the church and state connections of the old world; while the latter is no more than the free, equal and just possession and enjoyment of the privileges, common, or ought to be so, to all the citizens of a free government. One, and perhaps the strongest, if not the only ground of Mr. Jay's mistake in this case was, that he did not discriminate between a state in which the Clergy possessed all, or at least paramount authority; and one in which all other classes possessed, or were to possess, an equal chance with them, to enjoy the honors and privileges of the constitution. Nor did he discriminate between a government founded on an express written constitution and one growing out of custom and usage, or habit, and depending on the arbitrary will of one or more individuals. There was a time when the clergy had all the learning; when they were the only persons who could write; and consequently they had all the power. But was it because they were Clergymen that they made a bad use of this power? No—it was because they were men—frail men—like Mr. Jay himself, and all other

men. Had any other description or class of persons, possessed the same monopoly, the same consequences, and perhaps worse, would have followed; for so large a majority of men will "feel power and forget right," when their power is not limited, that no man or set of men can be safely trusted with unlimited power. It was then the spirit of the times, the spirit of the age, the state of society, and of learning or science; more than it was the peculiar spirit of the clergy, that led them either to possess or abuse their power. In the Papal state, even to this day, the church is the sole government, the head of the church being the head of the state: And previous to the reformation, and especially before the art of printing gave rise to a new era, the Papal power was more or less, if not entirely, predominant in all the monarchies of Europe. The church of England is still in a very broad, though not an unqualified, sense, part and parcel of the government or constitution; as may be seen by reference to the statutes of Præmunire, excluding Papal Jurisdiction; the statute of 25 Hen. VIII. c. 20, restoring to the crown the right of nominating the Arch Bishops, and various other statutes or charters, from which the bishops derive both their spiritual and secular authority, and are constituted Lords of Parliament, though not Peers of the Realm; and on which all their exclusive privileges and pretensions are founded.

But the fact is, and history demonstrates it, to all who are capable of studying history with a philo-

sophic eye, that the clergy, either as a body, or individually, have never done half the mischief that has been imputed to them by careless or ignorant readers, as well as unqualified, or unprincipled writers of history—or by heedless and credulous men, totally ignorant of history and of all other science, and led entirely by prejudices, of which they knew not themselves the nature or origin. Would my limits permit, I could cite many cases, in which unjust violence and bloodshed have disgraced and stained the annals of nations, not excepting our own country, of which the clergy were entirely innocent; while but few such cases, comparatively speaking, can be cited, wherein they were guilty. I could also show, that in several cases in which they were the most severely censured, they were the least to blame. I will cite at least one such case; but before I do so, as I love to dwell on all that is honorable and praise-worthy in our native land, I will here exhibit a very brief apology for the conduct and character of the American clergy. I will ask you, sir, what they have done to merit persecution? In the revolution which gave us freedom and independence, they were, a large portion of them at least, the best and most efficient friends of their country. I remember well the services then rendered by a Stiles, a Hopkins, and a Witherspoon; great and venerable names; to say nothing of many others whose prayers went up from the altar, whose eloquence animated the people, and whose presence on the field of battle, in the holy

office of chaplains, inspired the soldier with courage for the combat, and the hope of glory both here and hereafter, whether he should survive it or not. Were these, sir, small services ?

Again, sir, have they ever disturbed the peace of their country, to whose Independence they contributed so much ? A reference to facts will soon settle this question. The most signal acts of mobocratic violence, which have disgraced our annals, were the mobs which grew out of the absurd and grossly wicked paper money system of 1787-88, in Rhode-Island ; the insurrection of Shays and his followers, shortly after, in Massachusetts ; and the Whiskey Insurrection, so called, in Pennsylvania. Those works of anarchy and confusion, all originated, and were carried on, without the least aid or participation, directly or indirectly, from the Clergy as a body ; nor do I recollect, though perfectly conversant at the time with all those events, in all their details, of a solitary Clergyman who was concerned in any of them. Moreover, sir, this vast continent, with so many millions of population, and so many thousands of Clergymen, has existed more than half a century as an independent nation, exclusive of its colonial existence : And yet in all this time but three Clergymen, I believe, have ever been charged with a capital crime—whereas, in a single isle of Europe during the same period, one Clergyman was executed for the murder of two boys, his pupils ; and another fled for a capital offence of gross enormity. On these grounds alone I certain-

ly raise a strong presumption in behalf of the virtue and piety of the American Clergy as a body. So much, sir, for the honor of the Clergy of the United States ; many of whom, to my certain knowledge, render the most laborious services, in performing the duties of religion and humanity, for the meanest compensation ; and that too without a complaint or murmur.

There is not a candid and well informed man in this community, who will not acknowledge, that the Methodists, as a body, are as respectable, industrious and useful a set of men as this or any other country affords. Now it is well known that thousands, and tens of thousands, of these men, have been reclaimed from the paths of vice and folly, and rendered pious and faithful members of the church, and more faithful and useful citizens of course, than they were when following the evil inclinations of their unregenerate hearts : And by whom, sir, under God, has all this great good been effected ? I answer, by poor Methodist Clergymen, who have been seen traversing the bleak hills of the north, and the burning sands and sickly plains of the south ; through freezing cold and scorching heat ; through rain, snow and hail ; through storm and tempest ; amid trackless wildernesses, across lonely, deep and dangerous streams, and over wild and rugged mountains ; carrying the light and the spirit of the gospel into the poorest and the loneliest habitations, and among the least cultivated and civilized of their fellow-countrymen ! And all this

honest zeal, faithful labor, and imminent risk of health and life, for a scanty pittance, which would scarcely clothe and feed them!—suffering all, risking all, achieving all, for the cause of their Redeemer, and the good of human souls. And is there no merit in all these toils, privations and sacrifices? There is merit in them, sir, and more real glory, by far, than ever shone around the brow of an Alexander, a Cæsar, or a Buonaparte: For while such scourges of mankind as these, have depressed and murdered their millions, the pious, sound headed, kind hearted and persevering Methodist Itinerants have elevated and saved theirs! While the former have ravaged empires, burning, sacking and depopulating cities, and desolating fruitful fields; the latter have contributed to strengthen a mighty Republic, to build up cities in the wilderness, and cause fields to bloom, and the light of religion and of science to spread, where, for ages before, the savage, or the beast of prey, had held undisputed empire! So much more, sir, for the honor of the American Clergy: And so much, sir, for the triumphs of the cross, and of those who contend under its peaceful and sacred banner, not for the loaves and the fishes; but for the glory of God and the salvation of men! Is it not remarkable, then, sir, that those who unjustly charge this body of men with persecution, should become their bitter persecutors without the slightest cause!

But to return, for a moment, to the bloody massacre of St. Bartholomew: And I do not hesitate to

say, from an examination of the historians of both parties, that it was originally the work of weak and wicked Princes, Dukes and other lay dignitaries; and that it had in it far more of statecraft than of priestcraft: But I have neither time nor room for the argument here: And yet this work of statecraft has not only been imputed to priestcraft; but has been made the foundation of proscribing Protestant Clergymen, by those who charged the outrage upon Roman Catholic Priests! What nice discrimination! What profound wisdom! What laudable justice! It would indeed be very easy to show, from history, that weak or wicked Emperors, Kings and Princes, in Monarchies, and the same description of Tribunes, Consuls and Proconsuls, and Demagogues in Republics, have, in nine cases out of ten, been the authors of all the enormous and widespread scenes of violence and of blood, that have agitated and stained the earth. It would be as easy to show, too, that in more ages than one the Clergy, as a body, have been the best benefactors of mankind; and that too long before as well as since the Reformation. It is true, that during the eighth and ninth centuries, one of the most dark and barbarous periods of history, when the Papal See had extended far and wide its political as well as merely papal power and influence; and when the ignorance, bigotry and corruption that prevailed in the church, was equalled only by the monstrous tyranny and corruption that prevailed in the state, the Clergy were undoubtedly guilty of shock-

ing enormities; but as I have already hinted, it was probably owing more to the spirit of the times, than the "esprit du corps," that led to these gross enormities: For during the same gloomy period, "one Emperor was put to death in revenge of murder and incest; another was poisoned by his Queen; a third was assassinated in his bath by his own domestics; a fourth tore out the eyes of his brother:" And sorry am I to add, for the honor of the female sex, "the Empress Irene, respectable for her talents, was infamous for the murder of her only son!" If such was the degraded, the shocking state of the civil administration of affairs; is it to be wondered at, is it to excite the least surprise, that the ecclesiastical was more or less deeply tinctured by crime and corruption. But these frightful enormities, the results of rude, benighted and ignorant ages, long before the art of printing had come forth to accelerate the progress of science, literature and religion; are not to be taken, and will not be taken, by wise and virtuous Statesmen, as the grounds upon which to draw lines of demarcation between citizens of a free government, elevating one or more classes, and proscribing or depressing others.

Excuse this digression, if it be one, and permit me to say, more in sorrow than in anger, that the conclusion of your speech is neither dignified nor consistent with your real character. "*I can't go it,*" you must, on reflection, perceive, is too much in the *Tom* and *Jerry* style for a gentleman of your accomplishments and a grave legislator. It smacks

too much of the spirit of jacobinism, and of vulgarity, to be used on the floor of the House of Assembly. There was no such falling off in several of your excellent essays, which I read with much profit and equal pleasure. Next to remembering what we ought to do, and to do it, it is often important to recollect where we are, and whose eyes are upon us, and that there is one all-seeing eye, which is never closed, and which beholds at a glance, all that is done or doing, both by men and nations. You will take this hint as it is intended, in good part: For if on this point you were to say—“Let him that is without sin throw the first stone,” I should feel the full force of the retort; perhaps no man has more of such peccadillos to answer for, than your old and still sincere and ardent friend,

SHERLOCK.

Salem, Washington Co. March 30th, 1838.

L E T T E R IX.

TO THOMAS HERTTELL, ESQ.

SIR,—When I commenced addressing you on the important subject of these letters, two or three short essays were all I intended or expected to write. To have reviewed briefly the leading features of your speech, was my intention only; and this I felt bound to do as an act of duty to my conscience, my country, and my God: For I hold it to be the imperative duty of every faithful citizen, if

possessed of the least capacity for the task, to step forward on all proper occasions, and lend his time and talents to check the progress of mischievous error, and promote that of useful truth. The man who sees his neighbor's house on fire, and refuses either to give him warning, or to aid him in putting it out; or he who sees a murder about to be committed, and makes no attempt to arrest the purpose or the arm of the assassin, is not half so criminal, in the eye of reason and philosophy, as he who looks on and sees error propagated, which may affect the safety, not merely of an individual, but of a nation, and makes no effort to enlighten his fellow-citizens, and rouse them to a sense of their danger: The one is a Traitor on a small, the other on a great scale: The one sanctions and perhaps triumphs in the ruin of his neighbor or friend; the other sanctions if he does not triumph and rejoice in the ruin of his country. Had Benedict Arnold assassinated Washington, the virtue, the wisdom, and the valor of Greene, Lee, Hamilton or Clinton, might, under Divine Providence, have repaired the loss; but had he succeeded in betraying the army, and with it the cause of his country, the case might have defied all remedy, and not only the freedom of America, but of all mankind, might have been lost for ever. These are distinctions, which are founded in wisdom—and which the man, who possesses even the smallest share of talent and patriotism, will never lose sight of. I cannot, therefore, content myself with what I have written on this

occasion : But having rather more than merely reviewed your speech, and I trust exposed fairly the mischievous tendency of it ; I shall take the liberty to add some reflections, for the serious consideration of the people as well as yourself.

I fear not to lay it down as an undeniable proposition, that religion is essential to the completion of the happiness of man. I refer to the species : And the position is proved by the fact, that religion is and ever has been universal among mankind in some shape or other. In all climes, and in all ages, those who have not worshipped, as we do, the God of Abraham, Isaac and Jacob, have nevertheless worshipped some other God, in whom they have had faith, however unfounded. This proves, again, that what the human mind has so long and so universally reposed upon for happiness, must be essential to its happiness. You do not yourself pretend to be without religion ; for by telling us what you do not believe, you have left us to infer, that there is something on the subject of religion, which you do believe. What that something is, I shall not stop to enquire ; and perhaps it is as well that you have not disclosed it in terms. But since religion appears to be essential to human happiness ; since I believe the Christian Religion to be essential, not only to the existence of law, order and good government here, but to our eternal peace and felicity in the world to come : And since that religion stands acknowledged, even by such sceptics as Bolingbroke, Franklin, and Jefferson, to be "the

best the world ever saw, or is ever like to see;" for these are the words of Franklin; and Bolingbroke and Jefferson have said that which has nearly the same meaning; what then, I ask you, is to be gained by the subversion of such a religion? This is not merely an important, but rather an awful question: For if we are to be stripped of our Faith in Christ, of that religion which has conferred so many blessings upon our country, collectively and individually; of that religion whose spirit animated and sustained our fathers in their pilgrimage, across a trackless ocean to the rock of Plymouth, and the wilderness beyond it; which dwelt with and supported them in all their toils and conflicts, in dreary wilds, and with savage foes; which in all these severe and heart-rending trials, was their cloud by day, and their pillar of fire by night; which has spread among us, their descendants, the choicest and most glorious gifts of piety, science and literature; and which finally is not only the sheet-anchor of our souls in the stormy ocean of life; but the sole and only ground of our hopes and prospects in "another and a better world;" surely we ought to know what is to be the substitute; surely we ought to know whether we are to be left without consolation for the sorrows of this life, and without ground of hope for the joys of a life to come: Surely, I repeat it, Mr. Herttell, that you and your colleagues of the school of Frances Wright and Robert Owen, cannot call upon us to give up the religion of our Lord Jesus, until you, or that power above you,

which alone can do it, shall bless us with a better one. Come on, then, I challenge you, sir, and all your school, with your budget of reform: Unfold it fairly to our view: Let us see what it contains: Let us have an opportunity to compare it with the system, for which you offer it as a substitute. At present you offer nothing: But you ask us, virtually at least, to imitate the man who, standing safe on a firmly fixed rock, in the midst of a raging flood, should plunge into it from his safe position, without the least hope, much less certainty, of reaching the shore on either side. Show us, then, I say, a better system, before you call upon us to give up the one we have adopted. Do this you must, or stand convicted of weakness and vanity. But no one of your school has ever done it; they have made but one attempt that I have ever known; and that—(I mean the creed of the Theo-philanthropists of France, with Thomas Paine at their head)—was a mere repetition of the stale maxims of the Peripatetics, and no more to be compared with our holy religion, than the scintillations or coruscations of a glow-worm, with the meridian splendor of the sun. Your school, indeed, with the sole exception just mentioned, have gone on the wild principle of pulling down without building up; not even of asking us to yield a certainty for an uncertainty; but a certainty for a non-entity.

You, sir, have written two elaborate works at least, of no small importance, Why not, then, write a religious code, as a substitute for Christianity, and

publish it for the world's examination ? It is indeed a most powerful argument for Christianity, in my estimation, that such brilliant geniuses as Voltaire, the Royal Frederic, Hume, Gibbon, Paine, Franklin and Jefferson, should all have concurred in sneering at it more or less, and that some of them should have written volumes against it, without ever attempting, in the slightest degree, or in any shape whatever, to furnish a better system. If they could not devise a better, what are we to think of their wisdom in assailing this ? And if they could, what are we to think of their humanity, patriotism or benevolence, in neglecting to do so great a good to mankind, for whom they all professed so much regard ? Was it wisdom to discover a defective system, and one of such vast importance, without offering a remedy for its defects ? Was it humanity, or benevolence, when they beheld millions of their fellow-creatures deriving their chief happiness from a religious system, to attempt to rob them of that source of happiness, without giving them what would at least supply its place ! God forbid, sir, that this should be the universal spirit of human philosophy ! that a degree of heartlessness, disgraceful even to savages, should distinguish the sages of civilization ! Once more, then, I repeat it, sir, offer your substitute, or no longer boast of the philosophy, the humanity, the patriotism or the benevolence of Infidelity !

You may talk to us of the futility of confessing our faith to God ; but we shall not heed you ; for we

know the value of such communion, which you do not. You may tell us of the folly of fanaticism; the fury of bigotry; the blindness of superstition; and the cunning of priestcraft: But all this will not turn us from the pure spirit of light, and peace, and future glory, which breathes upon the page of Revelation; and which as it flows from the lips of Jesus, and from the pens of the Prophets and the Apostles, sheds consolation, comfort and joy upon the hearts of the penitent and the faithful; extracts the thorn of bitterness and of misery from the bosoms of the afflicted, and “plucks from the memory its rooted sorrow!”

We all know that fanatics have committed innumerable follies; that bigots have been guilty of as many acts of intolerance, cruelty and persecution; that the sons of superstition have out-rivalled the owls and the bats in the dimness of their vision; and that Priests have too often for their own honor, or that of human nature, disgraced their high and holy profession, by wiles of hypocrisy and deeds of wickedness: all this I have abundantly acknowledged in the course of these letters: *But Wisdom, the fair daughter of Heaven, is nevertheless justified of her children:* And the Religion of Jesus Christ, is nevertheless *the Word of God, the Gift of God, and the Power of God, unto Salvation.*

I believe you will admit, sir, that no power, short of that of an Almighty Being, could have created the world; much less in particular, could any other but such a power have created such a wonderful

being, or one so “*fearfully and wonderfully made,*” as **MAN** is. Now whether God be a spiritual or a material Being, or both, it is certain that he is a Supreme and an Intellectual Being: This is certain, because nothing short of the highest possible degree of Intellect, could have formed or given the finishing strokes to the creation. But of all the animals which God has created, **MAN** is the only intellectual species, and the only one endowed with the gift of speech. **MAN** too is the highest order of the animal creation; which is proved by the fact, that all other animals are under subjection to him. One of the strongest proofs that the Bible is the Book of God, as founded on this very fact: For in that book did God originally, in express terms, grant to man, immediately after creating him, to “*have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.*” Gen. 1. 28. And all the world, from that day to this, has witnessed the continued uniform and universal fulfilment of the grant. Since, then, God has made the highest order of his creatures, Intellectual Beings, and so much nearer in resemblance to himself than any other class of beings; and since it is the evident design of Intellectual Beings to be governed by reason and experience; to learn wisdom, and to follow its dictates; is it probable that God would have left them to grope in the dark, without imparting to them the knowledge of his will; and such rays of his wisdom as he could well bestow, and still retain his Almigh-

ty Pre-eminence. HE is their sole Creator; and it must be presumed that he did not create them to become the subjects of misrule, to be left without guide or compass, to direct them in those paths of rectitude and happiness, congenial with their superior character and condition. This, it is certain, is a most rational presumption. We are then in conformity to it, to look for a manifestation of his will in some shape or other: For it is certain that he would not conceal his will from us; and still make us answerable for breaches of it, as did the ancient Tyrant, who hung up his bloody statutes beyond the reach of the people, and still put them to death for violating laws of which they were thus kept in ignorance! And where shall we look for the will of God, if not in the Holy Scriptures? We may see his wisdom, power, and glory manifested in his works, of which we ourselves are by no means the least wonderful, or the least important link in the mighty chain of creation. But his will, and especially as it relates to us, can be found no where, if it be not contained in the book in which we have been taught by our fathers to look for it. That it is essential to our happiness to know his will, is proved by the fact, that it is impossible for us to be happy, in the true sense of the term, unless we are sensible that we obey him; and we cannot be sensible that we obey him, unless we know what his will is: And further, if his will be not revealed, we cannot know what it is.

But the Bible has been handed down to us, from

the earliest ages of the world, as containing that will, which it is so much for our happiness to know and to obey. Where then did this book, so ancient, so unique, so unparalleled, so unlike any other volume ever known, and so far surpassing all other books in the beauty, simplicity, sublimity and wisdom of its contents, originate? Where and with whom, I demand to know, did this "burning and shining light" of Christendom originate, if not with the spirit and the pen of Inspiration? To say that this work is that of a mere mortal hand, no rational being, who knows how to compare it with all the great works of mere mortality, will believe. He who knows Aristotle, Bacon, Boyle and Newton, in the philosophical world—Homer, Virgil, Dante, Milton and Shakspeare, in the poetical world—and Cicero, Demosthenes, and all the other mighty masters of oratory and eloquence, both ancient and modern, is still obliged to acknowledge that no one of their works approaches even to a comparison with this grand and eternal monument of intelligence and wisdom. Where then, I ask again, did it come from, if not from the Holy Spirit of Inspiration? We know, it is true, that it was written by Moses and the Prophets, and their Evangelical and Apostolical successors; but we know also, that as mere men these could not have written it.

It is this book, so ancient, so beautiful, so brilliant, so far surpassing all other books in profundity, and so replete with more than mortal wisdom, that purports to contain the word and will of God;

that purports to have been written by the chosen agents, the prophets and apostles of God, and by the holy spirit of inspiration ; that purports to contain the history of the creation of all things ; but more especially, for our benefit, the history of the Creation, Fall and Redemption of the Human Race : It purports, in short, and I believe it, to be the offspring of the Almighty Intellect; the Oracle of the Eternal Jehovah ; and the Beacon Light of the Moral, Sentimental and Spiritual Universe, to lead mankind to the perfection of wisdom, peace, felicity and glory !

As such our venerated Fathers, to the remotest of past generations, of every age and of every clime, in Christendom, have received it : As such they have believed in it : As such they have *confessed their faith to God in it* : And as such they have looked to it for that guidance, that government of the heart, which the most powerful and the best of all Beings, the all-wise, all-just, all-powerful, ever-living and immutable God, would naturally provide for the use of the moral, intellectual and sentimental Beings of his creation : Yes ! I repeat it, this Bible, this book of books, it is, which constitutes the bright and eternal record of Revelation ; which constitutes that all-gracious and all-glorious system of Religion, called, after its Divine Author, by the name of Christianity : And it is this Religion, this heaven-born Christianity, which constitutes the main pillar of the safety, prosperity and happiness of this nation, collectively, in a moral,

civil and political sense, and individually in a spiritual and eternal sense : And shall we, then, my good old friend, rashly, madly, impiously, attempt to subvert this firm and glorious pillar of our safety, our peace and happiness for time and eternity, at the bare call of the horse-racers of Duchess, and the Jews and Infidels, who espouse their cause on the floor of the Assembly !—at the call, too, of Miss Frances Wright and Mr. Robert Owen !—those ineffable Reformers, to whose wild and visionary system the deserted, if not mouldering mansions, the dilapidated fences, and the weed-blasted gardens and fields of the modern Paradise, called New Harmony, bear awful testimony ! No, my dear sir—the sacred remembrance of our departed saints and sages—all holy men, and God and good Angels forbid it ! Let us pause, then, before we take such a tremendous leap in the dark ! And as the infatuated and deluded parties, just hinted at, have combined in opposition to that Rock of Ages, against which we are told “the gates of hell shall not prevail ;” so let us rejoice in the firm and unshaken belief, that their arrows will fall harmless upon it, glancing off into the gulf of oblivion, and leaving not a trace behind, but that of their own infatuation and weakness, if not rash malignity. [S.]

I presume no apology is necessary for this feeble effort of mine, in behalf of the cause of God and man, which I am now about to conclude. If it should have the effect to keep even one steadfast in the faith—(to convince or convert the Triumvirate,

or Quintumvirate, who lead on the opposition, is no doubt beyond the reach of human ingenuity)—or to lure even one ingenuous youth from the paths which lead to perdition—then my labor will not have been in vain; and my reward will be more than abundant. I trust in its Almighty Author, that Christianity will continue to flourish, and to extend its benign influence over the nations of the earth, when Mr. Herttell and myself shall be slumbering in the tomb; and when all the writings of all the Infidel Schools that ever existed, and the schools themselves, with all their deluded adherents, will be swept from the face of the earth, and be remembered no more forever.

In closing these letters, however, I may be permitted to say, that I feel perfectly conscious of having been actuated by no other motive than the public good. I profess to be a Christian, a very unprofitable servant, it is true, of my Divine Master: But I belong to no party either in church or state, so far as to be under the influence, in the slightest degree, of prejudice, or uncharitable feelings. In a political sense, indeed, I am an alien to all parties in this state, as at present organised and led on. I may indeed say with truth, in the language of Pope, that I am

“ Not Fortune's worshipper, nor Fashion's fool,
“ Not Lucre's mad man, nor Ambition's tool,
“ Not proud, nor servile.”

I have my own political principles, however, and they are the same that were avowed by the Repub-

licans of '98, and especially in the Virginia Resolutions of that day. These principles came home then to the Whig principles and feelings, which I had imbibed from my revolutionary father—a parent who well knew the value of civil liberty, from having studied it deeply in the writings of such mighty masters as Cicero, Locke, Sidney and Milton—a parent, whose sacrifices in the cause of the Revolution were great indeed, and no less magnanimously offered up on the altar of Freedom.

But I am, perhaps, straying from my subject: For I was merely about to say, that having no feelings in common with those who lead the present existing parties in this state, and no religious superstition, prejudice, or bigotry—but I trust a rational and enlightened view of the Divine excellence of Christianity, and the true nature and just value of Civil, Political and Religious Liberty—I have written for the public good, and the Public good alone. I have endeavored, in so doing, to evince my gratitude to the Great Author of that Divine System, from whose pages, beaming with the rays of heavenly light, when laboring under severe trials and afflictions, I have derived that consolation, fortitude and firmness, *which the world can neither give nor take away.*

For such consolation, fortitude and firmness, I fear not boldly to assert, we shall look in vain to any other source, than the Light of Revelation: For sure I am, that the undefined, and undefinable **VIRTUE**, of the ancient philosophic schools—the

speculative and inadequate system, which both the ancients and the moderns have agreed to style THE LAW OF NATURE—and the equally uncertain, and perhaps more variable, if not in all cases equally inadequate, principle of action, called THE MORAL SENSE—cannot bestow them upon us: And that he who relies upon all, or any of these—if indeed any man, which I very much doubt, can clearly comprehend either—to bestow them upon him, will utterly fail in the day of trial and temptation, of calamity and misfortune, of peril and alarm, of disease and death. In these extremities, to which we are all liable—in these awful hours, which none can fly from—he will find that the Divine Light of Revelation can alone sustain and support him. That this glorious effulgence alone can dissipate the gloom of the present, or the horrors of the future: That through this alone he can survey calmly the dark gulf which lies between Time and Eternity: And finally, this alone can enable him to exclaim, in the most awful of all perils and extremities—“*O grave, where is thy victory! O death, where is thy sting!*”

And what loftier, what stronger bulwark, Mr. Herttell, can we set up, against the inroads of Aristocracy or Monarchy—against the deluge, if that deluge should ever come, of tyrannic revolution—than that Religion, which sounds in the ears of Tyrants, that they *must do as they would be done by*—which in every precept and principle of its Divine Author, reproves corruption, tyranny and oppression, and inculcates justice, humanity, charity and

benevolence to man, and love, piety and devotion to God.

Once more, then, and for the last time, I conjure you, by all the ties, by all the pure, and high, and holy feelings and aspirations of humanity, to pause at the verge of the precipice on which you now stand. Let not the present age ; let not posterity, have it to say, that you had steeped your immortal soul so thoroughly in the fumes of delusion, that you had drank so deeply of the dregs of a wild and ruinous theory, that you could not escape from the foul atmosphere, that you could not throw off the contents of the cup of abominations ! Let it not be said of you, that having raised the Standard of Infidelity, Anarchy and Confusion, on the floor of the Assembly, you went forth under that blue-light banner of ruin, till you saw it wave over the fallen fortunes, and the lost liberties of your country !—till you saw the altar of Freedom usurped by the demons of Despotism—and the altar of God prostrate in the dust, or transformed into the oracle of a delusive Apollo, or the car of a bloody Juggernaut !

O ! how dark and cheerless, my friend, is that Philosophy, which extinguishes our hope of Immortality—that hope which the Gospel of Jesus Christ alone affords—and makes of death an eternal sleep in that narrow bed of clay, which we call the grave ! Suppose I have lived a life of toil and of sorrow here ; shall I not hope for a life of rest and of joy hereafter ! Suppose this world has been to me a wilderness of briers and thorns, or a desert

of burning sand ; shall I not hope for the paradise of Eden, and the spring of Siloam, in another and a better one. Suppose that I have had many dear and tender connexions, who have loved me, as I have loved them ; many valuable friends, all good beings, some of them possessed of nobly, lofty, and brilliant Intellect, in whose beams I had long basked, and caught from them the light of philosophy, the fire of freedom, the spirit of patriotism, and the love of glory ; and who have all gone before me in the sleep of the grave ; shall I not hope to meet them again far beyond that narrow gulf of darkness, death and corruption, in regions of everlasting tranquility and joy !

I cannot refrain here from quoting an English author, some of whose works I admire, though I esteem others as chaff :—“ My friend,” says he, “ as long as he lived, was in a certain sense every thing to me. His society was my delight. To anticipate the seasons when I should enjoy that society, was the balm of my life. His presence, his countenance, what a solid and substantial good I derived from them ! His voice, the spirit that flew from his eye, and penetrated into my soul, no tongue can express the comfort I derived from these. I could resort to him for counsel whenever I pleased. The consolation, under affliction, that I drew from his sympathy ; the gaiety with which his sal lies would occasionally inspire me, enabling me to bear up under the cross accidents, and heart-breaking disappointments of life, were benefits, the

greatest that can fall to the lot of a human creature. He was, to a considerable extent, all that we believe of high, noble and admirable, in our nature, personified. My personal knowledge of him, was the sustainer of my faith, my antidote against misanthropy, the sunshine, which gilded the otherwise gloomy and cheerless scenes of this sublunary state. It is much to lose such a man."

The author of this passage was an Infidel, and he could not have given us a more striking illustration of the cheerless and gloomy philosophy of his creed, which affords no balm for sorrow : For if it be hard to lose such a friend as he describes, at the stern mandate of death ; it is certainly much harder to lose the hope of meeting with him again, in an everlasting and joyful state of existence ! And shall we not cling to the celestial faith that inspires us with a hope so heart-cheering, so congenial with our purest and noblest affections !

I had written thus far, when opening one of my old common place books, whether providentially or not, I struck upon an entry, which I had formerly made, contrasting the words of one merely *eminent*, with those of another really *pre-eminent* man.

Chesterfield, having spent his life in dissipation, and wasted his intellect in spreading the poison of a false and corrupt Philosophy, and still remaining without the love or fear of God in his heart, said—

" I think of nothing but killing Time the best way I can, now that he has become my enemy, It is my resolution to SLEEP in the carriage during the remainder of the Journey."

But what said an immortal genius, as far superior to Chesterfield, as the latter was to the buffoon of the court to which he belonged :—

"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, will give me at that day!"

Which will you choose, Mr. Herttell, the mean, the inglorious "*sleep in the carriage,*" the cold, heedless, heartless indifference to a future state, of the dissipated and debauched courtier, or the glorious hope and the firm assurance of the great and good Apostle. Think, my friend, seriously, solemnly, deeply, of this question? And may God of his infinite goodness, enable you so to answer it, that your redemption shall be sealed, and his glory be made manifest in your felicity: This is my prayer: It is dictated by a friendship of thirty years standing: And though it is long since we have seen each other; yet I can truly add, that the same feeling towards you, which glowed in the days when as friends of our country we "*took sweet counsel together;*" when as members of that Republican School, which was the genuine school of constitutional liberty, to which the immortal Clinton lent the energies of his mighty mind, and to which his noble heart was entirely devoted, still lingers, and I trust will ever remain, in the bosom of your unaffected Friend,

SHERLOCK.

Salem, Washington Co. April 15th, 1833.

SUPPLEMENTARY LETTERS.

 The preceding letters, as will be seen by their dates, were written in the last year. The following have been written in the present year. Hence it becomes necessary to apprise the reader that the Recommendations, in the front of this volume, refer only to the First Series, or Nine Letters, written at Salem, and published originally in the *Washington County Post*. This is due to the gentlemen who have given the Recommendations, as well as to myself, since it would be unjust in me to add the following, or New Series, as though they were embraced in the Recommendations, when they are not. It is already understood by the reader, that the Recommendations do not apply to the Dedication, the Preface or the Notes; although I flatter myself there is nothing in them, or in the Supplementary Letters, to which the authors of those Recommendations could or would seriously object.

SHERLOCK.

Albany, February, 1834.

SHERLOCK'S SUPPLEMENTARY LETTERS.

To the Editors of the Albany Daily Advertiser.

GENTLEMEN,—In the course of the last winter and spring, I wrote and published in *The Washington County Post*, at Salem, a series of letters (nine in number) addressed to Thomas Herttell, Esq., on the subject of his attack, in the House of Assembly, on the Christian Religion, and its Ministers. Those letters are now in the press, and will soon be published, in a book form. In the mean time, I request the use of your columns for *Three Supplementary Letters*, which will appear in the volume; but which I have been advised by several friends to the cause of Christianity to publish previously in some public journal. Your compliance will oblige them, as well as myself; and I trust, at the same time, prove satisfactory to your readers.

Yours very respectfully,

SHERLOCK.

LETTER I.

TO THOMAS HERTELL, ESQ.,

Member of Assembly, for the City of New-York, 1834.

SIR,—If the writer of this letter were your worst enemy, instead of being, as he is, your best friend, he could not have a better ground for exultation, than that which your career, as a member of the Assembly, has furnished. In the session of 1833, you made a bold push at the Clergy, and succeeded in turning them out of the Capitol, where, from the existence of the Constitution, to that day, they had been annually invited to offer up prayers diurnally to the Throne of Divine Grace, in behalf of the law-givers of the land. It was thought by many, that having succeeded

in that attempt to bring down a Christian Capitol to the level of a Heathen or Pagan Temple, you would have taken at least a breathing spell, to survey the work you had finished, to brood over the moral and spiritual waste which your zeal against Christianity, its ministers, and its altars, had produced. Having banished the voice of prayer, and the name of God, from the halls of legislation, it was hoped by the good and the wise of all parties, that you would have ceased, at least for a while, from your ruinous labors. But sorry am I to say, that Fame is so sweet to the ear, and so much coveted by too many of her votaries, that she must be obtained, if not by building up, at least by pulling down ; that he who cannot project and build up a new and valuable institution, or edifice, will sooner pull down an ancient one, however excellent in itself, or its uses, than not to have his name distinguished in the annals of mankind. This was avowedly the case of him who built the Temple of Ephesus, by whose pernicious, but too seductive example, thousands have since been known to seek for an inglorious immortality ; nor have they had any difficulty in succeeding ; for although the path to honest fame be steep and rugged, that which leads to ignoble distinction is exactly the reverse. It was this passion for a spurious immortality, that led Korah, Dathan and Abiram to rebel against Moses : Absalom to commit treason against his Father's Throne ; and Judas Iscariot to betray his Divine Master. So in profane history, besides the exploit of the Ephesian mad-man just alluded to, and many others of a similar description, it excited Nero to exult over the burning ruins of the Roman Metropolis ; guided the dagger of Ravaillac to the heart of Henry the IVth of France ; and urged on that wretched fanatic, Lord George Gordon, as the deluded leader of a still more deluded multitude, to set fire to the British Capitol, and hang up the unoffending butchers on their own hooks ! These are but few indeed of its glorious and ever memorable achievements ! And though we thought we had seen enough of them ; that the wise and the good had been sufficiently mortified and afflicted, and the weak and the wicked sufficiently amused and gratified by such exhibitions ; yet it seems we have labored under a gross mistake ; and that the enlightened nineteenth century, and the boasted free

and regenerate, and wise and virtuous citizens of the United States, are not only to witness, but, it is feared, to become the victims, of a novel display of the same reckless vanity and visionary zeal.

It is deeply to be regretted, Mr. Herttell, that not contented with scouting the name of God from the House of Assembly, you should wish to banish the same holy and reverend name from our courts of justice; and thus, though this cannot be your wish, as it certainly will be the effect of your design, to impair the force of those legal and judicial oaths, upon which depend so often the sacred rights of life, liberty and property. It is true, you have not succeeded in this scheme, though you predict with strong confidence, that a future legislature will establish your principle of nullifying oaths, and opening wide the portals of justice, for the perjured and the unprincipled to enter and gorge themselves with the wages of pollution.

But be this as it may, we learn that you have still another, and another budget to unfold. You have it in view, it appears, to tax the clergy, and also to repeal the law, or laws, by which church property is exempted from taxation. To a church and state alliance, I have already said, and now repeat it, I ever have been, still am, and ever shall be, decidedly and inflexibly opposed. But a donation to the church, or the clergy, in any shape, is not a church and state alliance, or any thing like it. It is nothing more than would be a voluntary gift by an individual, either to a church, a clergyman, or, if you please, a beggar on the highway. There is nothing in the constitution prohibiting such a donation. Neither in the letter, nor the spirit of that instrument, is there any restraint upon the generosity or liberality of the legislature or the people. But both are left at perfect liberty to follow the dictates of benevolence and humanity: and therefore all gifts or grants to the clergy, or the church, on the part of the state, are strictly constitutional. It is certain, that if kept within reasonable bounds, they can be of no injury to the state, but may, on the contrary, promote her best interests.

You assent, with all your heart—for you have proved it on the floor of the Assembly—to the clause in the constitution, which excludes clergymen from the rights and privile-

ges guaranteed by the same instrument to all other citizens ; I mean the clause which expressly excludes them from holding any office, either civil or military : and yet you would impose upon them the same burthens that are borne by those who enjoy all those privileges ! Your language to a clergyman, when fairly translated, reads thus :—" You may live as a slave ; but you shall be taxed as a freeman. You shall pay for the freedom, which others enjoy ; but to you the boon, which the God of Nature has bestowed upon all, shall be denied. Taxation, without representation, was the insupportable grievance, which roused the resentment of our fathers, and they fought, bled, and died, in the revolution, to redress it : But upon you the grievance shall still be visited. You are not represented—for not one of your body can hold a seat in the legislature ; yet you shall nevertheless be taxed, as your fathers, though not represented in Parliament, were taxed by their British Tyrants : And this is the return we make you, for the eloquence, which many of your body exerted in the pulpit and the forum, and the blood which others of you shed on the field of battle, to redress the grievance of taxation without representation ; and to redeem your country from the galling yoke of a foreign tyrant ! You have labored successfully with your co-patriots, to make a political Eden of your country ; but of the Tree of Liberty, which you have jointly planted in her soil, the fruit is for them, and not for you ! It is true we graciously permit you to water and to nourish it with your blood, if you please, as a common soldier ; but as a sergeant, or even as a corporal, you shall enjoy neither the honor nor the reward. As a common foot-soldier you may die bravely in the last entrenchment, in defence of your country, or nobly scale the walls and plant her standard on the citadel of the enemy, whilst your general hangs back, or flies as a coward from the scene of action ; yet he shall enjoy the honor and emolument, you the danger and the death !" Is this, Mr. Herttell, deistical justice ? Is this deistical liberty ? Is this your boasted *Liberalism* ? Disfranchise a portion of your fellow-citizens ; and still call upon them to share the pecuniary burthens of the Commonwealth ! Deny to a useful and meritorious body of men all the honors and emoluments of the constitution ; and yet be willing that they shall shed

their blood in defence of that constitution ! From such liberty and justice, and especially from such *liberality*, we may well pray to heaven for the speedy deliverance of our country !

I am well aware, and have freely admitted the fact in a former letter, that there was a time when the clergy were a dangerous body of men—but that time was, when they had all the learning, and consequently all the power, in their hands ; and they abused that power as any other body of men would have done, had they possessed it. It was the failing of human nature, and not the clerical spirit, that caused the abuse ; and a body of lawyers, merchants, mechanics or farmers, possessing the same exclusive learning and power, would have played the same game. To “feel power, and forget right,” is the sin that most easily besets mankind, whether clergy or laity. But the dark period alluded to, when learning and power were thus confined to a single corps, has not only passed away—but so long as the press shall remain free, so long as any portion of the community can avail itself of that powerful engine, to vindicate its rights, and combat prejudice and error with reason and truth, it can never return. And further, I do not hesitate to affirm, and justice indeed to a calumniated body of men loudly demands it, that the clergy of this country, as a body, have never possessed, much less betrayed, a disposition to monopolize either all the learning, or all the power. On the contrary, our history abundantly proves, that they have ever been willing to share the burthens, as well as the benefits of our free institutions. No set of men took a more decided or a more active part, than did the clergy, in establishing the Common Schools of New-England : this is a fact which cannot be denied ; nor can it be denied, that in the early wars with the Indians, no set of men bore more cheerfully or bravely the brunt of battle, or shed their blood more profusely. The *Clerical Historian* of those wars, the Rev. Mr. Hubbard, fought himself in a number of the most bloody and decisive engagements ; and so did other clergymen, whose names and heroic virtues have shed undying lustre on the character of their country. And did they promote universal education, in order to monopolise learning, and make slaves of an educated and well inform-

ed people ! And did they fight for their country against savage and barbarous foes, to perpetuate ignorance and retard civilization ! And did they, in the revolution of '76, exert their eloquence at the altar, and shed their blood in the field, against a foreign tyrant, as the foes and not the friends of civil liberty ! Really, my friend, if you should induce the legislature or the people of this state to believe such absurdities, neither you, nor I, nor any rational being, could consistently covet the honor of being a citizen of a state, so easily cheated out of its senses, and made the dupe of imposture.

Almost a solitary contrast is sufficient to show the difference between the clergy of the 14th and 15th centuries in Europe, and those of the 18th and 19th in the United States. In the former time and place, the clergy not only monopolized literature, but religion. Profane science they alone possessed ; and the sacred science of the bible they controlled : the priest at the altar could alone read or interpret it ; for its mysteries were enveloped in huge masses of parchment, being written and not printed ; and its circulation among the laity or people, was entirely prohibited, and no such thing as a family bible was known.

But the Clergy of the United States, instead of evincing a disposition to shut up the sacred volume, as being beyond the reach of vulgar minds to comprehend, have, on the contrary, organized bible societies, and made every possible exertion to extend universally the circulation of the holy scriptures in their vernacular tongue.

Again—if in the 14th and 15th centuries the policy of the clergy was to keep the people in ignorance of all science ; have we not seen, as already mentioned, the clergy of the British Colonies, now the United States, exerting themselves in every direction, not only in promoting the establishment of common schools, strictly so called, but laboring to have children instructed in infant schools, and female seminaries of every description. In every city, in every village, we behold the benign influence of their labors, in extending the blessings of education. And this again revives the question, would they, if they intended to enslave their country, begin by diffusing knowledge among the ignorant ? I know the reply to this is that they are stri-

ving to have education run in certain channels only, such as they can eventually command. But the fallacy of this is apparent to every philosophic observer, who well knows, that if men once imbibe the elements of education, their minds, if they have any, are ever after free.

He that can once read and write, and has a thirst for science, and consequently a mind for it, cannot be arrested in his progress by priestcraft, or any other craft; he will, in the language of honest David Crockett, "go ahead;" he will cut his own path-way, and march through it, untrammeled by precedent, unawed by authority. If an honest as well as a gifted man, scorning all craft, all policy, and all shackles, he will take Truth for his guide, and freedom for his object; and his own happiness, the good of his country and of mankind, and the glory of his Creator and Redeemer, will form the triune aim of his ambition and his efforts.

In my next, Mr. Herttell, I shall touch upon your pretensions as the friend of the *Working Men*; and shall show clearly how inconsistent are all professions for the welfare of the laboring portion of the people, with a disbelief of the truths of Divine Revelation: In short, that no man can be a real *Working Man*, or the *Working Man's* real friend, and be at the same time an enemy of the Gospel.

SHERLOCK.

Albany, February 12th, 1834.

LETTER II.

TO THOMAS HERTTELL, ESQ.,

Member of Assembly, for the city of New-York, 1834.

SIR,—It is well known, that Thomas Paine, and the few associates he could then muster, had formed, a long while before his death, a Deistical Club in the city of New-York; and that a blind man, by the name of Palmer, was in the habit of preaching to them. I do not relish puns upon the physical or mental infirmities of my fellow-men; yet in this case I cannot help saying, that the Scriptural allusion

to "*the blind leading the blind*," was never more strikingly realised. In process of time, Mr. Paine died, and so did his unfortunate blind preacher. The consequence of these losses was, that the club, for a long time, made but little if any public parade of their principles. At length, however, Mr. Houston, a Scotchman of considerable talent, became their editorial champion, and from his labors the cause received a new impulse, through the medium of the paper which he conducted, entitled "*The Correspondent*." But their pioneer editor was destined to be cast into the shade by the superior abilities of the celebrated Frances Wright, and her no less celebrated companion, the talented, but eccentric, Robert Owen. These two luminaries, had brought with them from England a new system of deistical if not atheistical tactics. They came forward not only as the enemies of the gospel; but the better to carry on their war against it, they affected great regard for the interests of the working men. They sought to make this worthy and indispensable class of citizens believe that they were oppressed, not only in a civil, but in an ecclesiastical sense; that Priestcraft, as well as Statecraft, was unjustly rioting on the fruits of their labor. In this way they succeeded in deluding a considerable number of industrious and worthy mechanics to believe, that not only the priest at the altar, but the Christian Religion itself, was hostile to their rights and liberties. Hence arose the party called *the Working Man's Party*, in the city of New-York. But the time speedily came, when Miss Wright and Mr. Owen found it convenient or necessary to recross the Atlantic, and leave their young nursery of the babes and sucklings of Infidelity, to be managed by other hands. I do not mean to assert, that all the members of the working man's party imbibed the deistical, disorganising and ruinous creed of Frances Wright and Robert Owen, though it is certain that their influence and example, and their delusive schemes, added many to the number of the former disciples of Paine, Palmer and Houston.

It appears, Mr. Herttell, from certain sources, that a portion at least of this new party look up to you as one of their champions; and on the other hand, if I do not labor under a mistake, you encourage them to consider you as

their friend. But how, my dear sir, can you consistently profess friendship for the working man; and yet be willing, be laboring, indeed, to deprive him of that heaven born Religion, which, so far as society embraces it, becomes his best safe-guard not only against his own frailty and wickedness, but against the frailty and wickedness, the encroachments and oppressions of the rich. Where, I ask you, sir, and I challenge you to the proof, is there any code of morality, equity or law, which better defends and protects the rights of working men, than they are defended and protected by the Divine Law—the Law of Revelation. I challenge all the codes that ever were known, for a more precise or careful regard to the welfare and happiness of the laboring poor, than that code which bears the stamp of divinity, and commands the respect and confidence of every sound philosopher and statesman on earth; a code which none will cavil at who understand it, and all will embrace who value their own temporal or eternal happiness. The poor man cannot look into that Divine Record, without finding some passage which pleads eloquently for his rights, and denounces the authors of his wrongs, whoever they may be, in terms of just and glowing indignation.

In the very front of the Sacred Volume, we read these laws:—

“ If thou lend money to any of my people, that is poor by thee, thou shalt not be to him as an usurer; neither shalt thou lay upon him usury,” &c. Exod. 22, 25.

“ When ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, &c. Thou shalt leave them for the poor and the stranger: I am the Lord your God.” Lev. 19. 9, 10. 25. 1, 2, 3, &c.

“ If thy brother be waxen poor, &c. then thou shalt relieve him, &c. that he may live.” Lev. 25. 35.

“ If there be among you a poor man of one of thy brethren, within any of thy gates, &c., thou shalt not harden thy heart, nor shut thine hand from thy poor brother; but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth,” &c. Deut. 15. 7—11.

“ Thou shalt not oppress an hired servant that is poor

and needy, whether he be of thy brethren, or of thy strangers that are in the land within thy gates ; at his day thou shalt give him his hire, neither shalt the sun go down upon it ; for he is poor and needy, and setteth his heart upon it, lest he cry unto the Lord against thee, and it be sin unto thee." Deut. 24. 14, 15.

These you will perceive, sir, are positive laws. I will not say, that you will perceive them to be positive laws of God, though I both perceive and believe them to be so. But think what you will of their origin, you cannot deny that they speak volumes as to the rights of the laboring poor, or working men. They comprise indeed the pith and marrow of all the elaborate essays which have lately been written and published in behalf of the working man's party, so called ; for we must recollect, that *servant* in the text, implies nothing more than any one rendering manual or mental service as a hireling or laborer, for a stipulated or implied fee or reward : And again, if we turn to the moral maxims, or the spiritual denunciations and judgments of holy writ, we shall find the same divine solicitude for the welfare of the poor working man, and the same protecting care of his rights.

" He that oppresseth the poor to increase his riches, shall surely come to want." Prov. 22. 15.

" The Lord will enter into judgment with the ancients of his people, and the princes thereof : for ye have eaten up the vineyard, *the spoil of the poor is in your houses*. What mean ye that ye beat my people to pieces, *and grind the faces of the poor*, saith the Lord God of hosts." Isa. 3. 1—15.

" Wo unto them that decree unrighteous decrees, and that write grievousness which they have prescribed ; *to turn aside the needy from judgment, and to take away the right from the poor of my people*," &c. Isa. 10. 1—3.

" Wo to him that buildeth his house by unrighteousness, and his chambers by wrong : that useth his neighbor's service without wages, and gives him not for his work," &c. " Did not thy father," &c., " do judgment and justice," &c. " He judged the cause of the poor and needy," &c. " Was not this to know me saith the Lord ? But thine eyes and thine heart are not but for thy covetousness, and

for to shed innocent blood, and for oppression." Jer. 22. 13—17.

"Behold, therefore, I have smitten mine hand at thy dishonest gain," &c. "The people of the land have used oppression," &c., "and have vexed the poor and needy," &c. Ezek. 22. 13—26.

Independent of these passages, and many others which might be quoted from the Old Testament, let the honest working man, whose motives are pure, turn to that Sacred Volume, and learn from its historical department, how severely, in a practical sense, the Tyrant Pharoah, and his host of slaves and myrmidons were punished, for their repeated cruelties and oppressions, heaped upon the poor working men, the Israelites, who were compelled to make brick without straw, and suffered every other indignity that could be offered them, till Jehovah stretched forth his mighty arm, to punish their task-masters, and redeem them from the yoke of bondage. It is, of all others, the most signal instance of Divine Justice or vengeance, inflicted upon the tyrant and the oppressor; and holds out to the laboring poor, of all sects and nations, the most glorious and well-founded hope, that if faithful to HIM, their Heavenly Father will not forsake them; that he will have them constantly in his holy and safe keeping; will cause justice to be done them here, and crown them with eternal felicity hereafter.

Now, Mr. Herttell, if we connect these laws and equities of the Old Testament, with similar ones exhibited in the New Covenant, or Christian Dispensation; where shall we find better laws, or better principles of moral justice and equity, established in behalf of the poor man, or severer judgments denounced against his oppressors? I will cite a few proofs from the New-Testament.

"Give to him that asketh thee, and from him that would borrow of thee, turn not thou away."—Mat. 5, 42.

"HE listed up his eyes on his disciples, and said, Blessed be ye poor, for yours is the kingdom of God."—Mat. 6, 20—26.

"I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in: naked, and ye clothed me," &c. "When saw we thee an hungered," &c. "Inasmuch as ye have done it

unto one of the least of these, my brethren, ye have done it unto me," &c.—Mat. 25, 35—40, &c.

" If there come unto your assembly a man with a gold ring, in goodly apparel ; and there come in also a poor man in vile raiment, and ye have respect to him that weareth the gay clothing, and say unto him, sit thou here in a good place ; and say to the poor, stand thou there, or sit here under my footstool, are ye not then partial in yourselves, &c. Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him ? But ye have despised the poor," &c. James 2, 2—6, &c.

" Go to now, ye rich men, weep and howl for your miseries that shall come upon you," &c. " Behold, *the hire of the laborers* which have reaped down your fields, *which is of you kept back by fraud*, crieth : and the voice of them which have reaped are entered into the ear of the Lord of Sabaoth," &c.—James 5, 1—4, &c.

This, sir, is the just and pure spirit of Christ, and of his gospel : and to this spirit did all his acts conform, whilst he sojourned upon earth. Follow him wherever you please, find him wherever you may, from the time that his juvenile wisdom and conversation astonished the sages of the land, till the fatal day on which he closed his earthly career of miraculous and glorious achievements, as well as unparalleled sorrows and sufferings ; and you will find him dispensing the gifts and graces of the gospel, or ministering to the necessities of humanity, in the habitations of the poor and miserable ; or surrounded on the highways by the same description of persons, to whom he imparted " the wisdom that cometh from above," on the one hand, or relieved them from sickness, pain and sorrow on the other. The only time that he ever wept, it was sympathy for the poor man that made his tears to flow !

And is it possible, my dear sir, that whilst you profess to be the friend of the poor, and to vindicate the rights of the working man, you are, at the same time, forgetful of that God who was and is so decidedly the poor man's friend ; that with friendship for the poor on your lips, you are still for obliterating from the codes of men and of nations, that Divine Law, which so fully recognizes their rights, and so

clearly protects and defends them, that he who once imbibes its principles and precepts, must necessarily cease to oppress the laboring poor—must necessarily become their friend and protector? And do you, my dear sir, call yourself a philosopher, which means a lover of wisdom; and yet aim to quench the light of that wisdom, which shines so brilliantly and benignantly upon the poor man's pathway? And do you, my dear sir, call yourself a lawyer, and yet wish to banish from the legal, moral and intellectual world, that Divine System, on which all just and righteous law is founded, for the source of all law that deserves the name, is the bosom of God; and the source to which we must look for God's will, which constitutes the sovereign law of the Universe, is his Divine Word—that word which, whilst it does not shut the gates of salvation upon the rich, opens them wide to the poor—that law which, whilst it received Lazarus, the poor beggar, into heaven, to become the companion of saints and of angels, consigned Dives, the rich man, for his want of charity to the poor, to the dark recesses, and the tormenting fires of perdition.

And now, sir, permit me to step aside, to address a few words to the working men.

My brethren—for brethren we are—since the hand which inscribes these lines, has been inured to labor in the humblest and the hardest walks of life—will you listen for a few minutes only to the voice of a real friend? As having been long a member of your fraternity, in the strictest sense of the terms, I claim a right to address you, and to receive a fair hearing. How, then, I ask, can you reasonably reject the Bible, which I have briefly but clearly shown to be the best bulwark of your rights and happiness? And how can you reject the Lord Jesus Christ, your eternal and unfailing friend? It was he, who, whilst on earth, sojourned exclusively among men of your description, called around him every where the poor and the needy, imparted instruction to the ignorant, comfort to the afflicted, relief to the distressed, vigor and strength to the lame and the feeble: gave hearing to the deaf, and sight to the blind; healed the leper; restored health to the sick, and wiped the tears from the eyes of the widow and the orphan! To say nothing of his divine character, as the Redeemer of a lost world,

the saviour of sinners ; but viewing him as a mere man, and he outstrips in greatness and goodness, all that ever lived in Time, or shone on the page of history. But with all his greatness, he could stoop to the humblest duties of humanity ; with a halo of glory around his brow, reflected from the god-head, to which he was united, still the widow's husband, the orphan's father, and the poor man's friend, are titles won by his condescending goodness, and which he will wear for ever. For the good of such as you, if a man only, he spent his life in constant danger, toil and sorrow : For it was because of his being the friend of the friendless, that he became himself "a man of sorrows, and acquainted with griefs !" When the poor rejoiced, then he rejoiced ; and when they mourned, then he hung his harp upon the willows, or tuned it to the strains of wo ! And may I not hope that you will take my advice, and seriously study the history, with a view to do justice to the memory and the merit of a being so humane and benevolent, so glorious and god-like ? If you will not do this, with what propriety or consisteney, can you join his enemies in reproaching his name, and ridiculing his creed—that creed which if merely human surpasses in wisdom and justice any that was ever published either before or since. But supposing him, as I believe he was—and as JOB knew he was, when he said, *I know that my Redeemer liveth*—to have been the God of Heaven and of Earth in human shape ; and still displaying, as he did, so much solicitude for the welfare of such as you ; so much tender regard for the working men, that with such alone he communicated, and to such alone he seemed to have come ; that for you he took upon himself the shape of humanity ; for you he toiled and suffered thro' a life wonderful in its events, and ever memorable by its termination on the cross, whereon he died that you might live ; and from whence he descended, and rose again, that you and such as you might also rise after him, and be received at the right hand of God, as heirs of that life and immortality which he alone brought to light ! Supposing all this—and I solemnly believe it all, after a laborious and thorough examination—and then let me ask you, what an awful risk do you run in neglecting to study his history, and to lay hold of his atonement ? I view him, you now perceive,

not merely as the humane and benevolent Nazarene—but as *God made manifest in the flesh*; and so will you, my brethren, if you study his glorious life, and his immortal works, for yourselves, and listen no longer to the sophistry of my friend Herttell, or that of his more celebrated if not more talented coadjutors, the inimitable Frances Wright, and the unsathomable Robert Owen! And to what are their wretched sophistry, their false premises and their baseless conclusions, now leading you? I fear not to answer, they are leading you from industry and economy, to idleness and dissipation; from order and regularity, to disorder and confusion; from health, wealth, and peace of mind, to disease, poverty and mental anguish. Their first pernicious effect has been, to withdraw many of you from the holy observance of the Sabbath, contrary to the express command of God; to induce you to turn your backs upon the church, and to spend that time which ought to be devoted to God, and the re-invigorating of your physical and mental powers, and your benevolent, humane and divine affections, in the most frivolous as well as the most wicked pursuits; in idleness and dissipation, in vice and impiety. Some of you, it is true, meet at Tammany Hall in New-York, or at some other hall—some nick-named “hall of science!” in Albany, or elsewhere—to hear some half-learned or worse than ignorant driveller—or some cunning, but daring and impudent deceiver—insult the Divine Majesty, and the Moral Sense of mankind, by pouring forth floods of nonsense, falsehood, impiety, and even blasphemy! Others of you stroll across the ferries, or throng the streets and highways, wending your way to some tavern, or public garden, where the dice-box, the billiard table, the bottle and the bowl, stand ready, and invite you to intoxication, disgrace and ruin! And what, during all this waste of time and virtue, are the condition and the prospects of your children? They are totally neglected—and are growing up in the same disorderly habits, the same ruinous vices.

“No mother’s care
Now shields their infant innocence with prayer;
No father’s hand their *guileless youth* maintains,
Calls forth their virtues, or from vice restrains.”

But, like the miserable author of these lines, which I have

just quoted, with a trivial alteration, who, though a bright genius himself, went to ruin for the want of parental care—they are learning the same creed, and pursuing the same course, which have already led so many of you, their parents, and others, to temporal ruin, and will, I fear, if persisted in, prove the eternal ruin of you all! If I speak out fairly, on this occasion, it is because I speak from experience, the experience of ages, which proves clearly, that without the Christian Religion, man ever has been, and ever will be, the victim of licentiousness, if not of barbarism.

You are laboring to effect certain political, as well as religious, reforms or innovations; but are you weak enough to believe that you can improve the superstructure of the State, by subverting its foundations; that you can reform the church, by overturning and prostrating the altar in the dust; that you can make your rights respected by breaking down the bulwarks of righteousness; that you can repair a temporal edifice, by rashly daring to attempt the downfall of an eternal one; that you can, indeed, sever from your fellow-man the sacred tie that binds them not only to the cause of justice here, but to the Throne of Eternal Justice hereafter; and still expect them, in their dealings with you, to be just and honest, either morally or politically. If you believe all this, you are indeed to be pitied as fanatics and visionaries beyond the reach of argument, and far beneath the notice or animadversion of any legal tribunal.

To reform government, to reform the Church in its temporalities, or in its heresies, if any have crept into it; these, I cheerfully admit, are just and proper measures, whenever called for by a due regard to the happiness and prosperity of mankind: But to reform Christianity—to abolish, or alter, to add to, or diminish, the Christian Religion itself—these are measures which no man, no body of men, no earthly power, has the right to attempt. The Lord of Lords, and King of Kings, can alone interfere in this case: And whosoever, of mortal stamp, may have the hardihood, the vanity, the weakness, or the wickedness, to attempt it, must do so at the risk of eternal ruin: For thus is it written by the pen of Jehovah—and if TIME do not, rest assured that ETERNITY will, prove the Truth of it:—"I testify unto every man that heareth the words of the prophecy of this

book, *If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.*" Rev. 22.

18, 19. Here, my brethren, is truly depicted the awful risk you are running, in your mad attempts to subvert Christianity; and though I have very justly attempted to alarm you on the ground of those temporal evils that are flowing to you, and to your innocent offspring, on account of your Infidelity; yet these are but "trifles light as air," compared with "*the Plagues that are written*" for those who not only disobey the book of life, but madly attempt to erase it from the records of the Universe, and dash its divine light from the intellectual, moral and spiritual world!

In your important, and, strictly speaking, *political* objects, as avowed in *The Working Man's Advocate*, I am your friend; I mean, especially, so far as you are opposed to unjust Monopolies. I am the foe of all such monopolies. I am the decided friend of equal rights, and equal laws: And one reason, and an all-sufficient one, for my being so, is, that my REDEEMER, the blessed JESUS, was the foe of TYRANTS and the friend of MAN. Tyrants frowned upon him, wherever he went; for they knew that he was the friend of the poor, and the oppressed: And for the same reason, that they hated him, did their subjects love him, and fall down and worship him. At his approach the clamor of the multitude was hushed, and while love and gratitude beamed in their countenances, the flame of devotion kindled in their hearts; for they saw and felt, in their friend and benefactor, the presence of GOD! Since, then, your politics and mine are founded on the Bible, the only sure foundation of right, the only safe bulwark against wrong, and essentially the same, why should our Religion differ? Your politics are the politics of the Bible—but your Religion, I mean that of those among you, who embrace the religious principles of Paine, Palmer, Houston, Wright, and Owen, is the Religion, shall I say of hell—I must say so—for there and there alone could it originate. From thence, and thence alone, I repeat it, could so cold, so heartless, and so mis-

chievous a creed, as that of Infidelity, have been sent forth to poison and corrupt the fountains of social order and of social happiness, and blight the hopes, and blast the future prospects of mankind. Once more, then, consider my brethren, that as the Bible is the source of the purest politics, so is it of the purest Religion. Why, then, should your Religion differ from mine? It should not. We should rather join, with heart and hand, to sustain the heaven-born, the divine system of Christianity, the only pure and unfailing source or fountain of truth, light, right, law and liberty. I conjure you, then, for your own good, to go no further in your wild and visionary career; no longer dream of banishing the evils of earth, by waging war against the majesty of heaven; no longer be so stupid or so indolent, as to believe that your Creator, the God of the Universe, has given you no other evidence of his existence and his will, but the visible creation of animate and inanimate forms by which you are surrounded and surprised; for though you may rationally infer, that a man or a beast, a fish or a fowl, a tree or a shrub, must have had a Creator; yet from none of these, or from any other of his works, can your infer aught of his will, or his law, by which he intends you shall be governed. No longer then deny that the Bible teaches you, what these cannot, and never will; but give up and abandon for ever your false teachers, and your foolish and abominable creed. Seize the vulgar, scurrilous and blasphemous deistical tracts of Thomas Paine; the stupid effusions of Mr. Palmer; the wire-drawn inuendoes of Thomas Herttell; the brilliant, but delusive corruscations of Frances Wright; and the spider-woven, flimsy refinements of Robert Owen; and without a moment's delay commit them all to the flames, if the common hangman be not at hand and ready to perform the just and appropriate sacrifice. Then turn to the Bible for "the Man of your Counsel," the guide of your lives; and believe me, you will find the exchange so much in your favor, that you will never again forsake Jesus Christ, to run after the false Gods, and the foul oracles, of Atheism, Deism, or any other delusive and soul-destroying heresy. My opinion may have but little weight with you; yet, as a working man, I have felt it my duty to express it in this public manner. But I am far from

wishing you to receive it without thoroughly sifting it: For I cannot think so meanly of your understanding, candor and justice, as to believe you would turn a deaf ear to the voice of the Scriptures, if you would but study them seriously and devoutly, and calmly judge for yourselves of the Divine Wisdom, the inestimable value of their contents: For my own part, I can truly affirm, that I have read all or nearly all of the most valuable works on profane science, that have been written. I have studied seriously the Fathers of both Ancient and Modern Philosophy. I have carefully compared the Heathen Mythology, and the Alcoran of Mahomet, with the Theology of the Old and New Testament. In profane history, in poetry, and other works of romance or fiction, scarcely any work of celebrity has escaped my attention: Besides these, in my solicitude to come at the truth, I have sought for, procured, and read all the *Infidel* works of the least merit or talent, and especially all those of the French, British and American Schools, from Lord HERBERT, the father of Modern Infidelity, down to Mr. PALMER, the *blind leader of the blind* in New-York, and the REVEREND *Robert Taylor*, as he styles himself, who has lately figured, through an infamous volume of sophistry, fable and falsehood, in leading, or aiming to lead, the people of England into the quagmire of Infidelity: And after all these various, and *valuable*, and *worthless*, studies and readings, if it were said to me—"There shall be but one book left on earth; which will you choose?" My answer, without a moment's hesitation, would be, "The Bible." But should it be rejoined—"You can save but half a book; take your choice." "Leave me, then," I should say, "the Five Books of Moses—the Book of Job—the Psalms of David—Isaiah—Jeremiah—Ezekiel—Daniel—and the New Testament:" And I should then have the history, and the only true history, of the origin of the world, and of the human race as the most important portion of it; the reasons for the fall of that race; the first, and the soundest, principles of law for its government; the prophecies, types and foreshadowings of HIS ADVENT, who came to redeem it from the fall; the wonderful events of his life, and the matchless effusions of his holy spirit: I should, in short, have enough to imbue me with all needful virtue and wis-

dom, to console me under all the vicissitudes and adversities of time, and to ensure me a safe landing on the blissful shores of eternity. This, my brethren, is the opinion, which every sound head and sound heart in the world entertains of the Bible: And it is the opinion, which you will entertain, whenever you abandon your false teachers, look to your own substantial interest and permanent happiness, and rely upon your own rational and sober judgment, to guide and preserve you in the paths of peace, liberty and safety.

A word, in conclusion, to you, my friend Herttell: In my next, and last letter, I shall resume once more the subject of *Legislative Prayer*; and shall produce additional and high authority to show, that its abolition reflects no credit either on the wisdom and virtue, or the patriotism and piety of the Legislature.

SHERLOCK.

Albany, February 12th, 1834.

LETTER III.

TO THOMAS HERTTELL, ESQ.,

Member of Assembly, for the city of New-York, for 1834.

SIR,—I need no apology, I presume, for referring once more, as promised in my last, to the subject of *Legislative Prayer*, a custom so long and so happily persevered in by the civil and political fathers of the State, and so rashly and unhappily departed from by their degenerate sons. My reason for resuming the subject is, that I wish to introduce one authority in favor of so excellent a custom, which was inadvertently overlooked in my former letters. In those letters, and especially in the Notes appended to them, I have quoted the authority of many illustrious names, such as Columbus, Bacon, and our own immortal Washington, in behalf of a custom, the abolition of which, in my humble opinion, inflicts an indelible stain, unless wiped off by its restoration, upon the character of our state—a state excelled by few if any, either ancient or modern, in letters, in arts, and in arms. But as I could not reasonably expect, that with unbelievers, the authority or example of believers,

however illustrious for piety, talents and virtue, would have much if any weight; I will furnish you with that of a man, who, whatever may have been his subsequent opinions, was once universally considered as a star of the first magnitude in the horizon of Infidelity. I allude, sir, to Dr. Franklin; and I regret, for the honor of your corps, that it has not furnished other and similar examples—brighter ones it never could have furnished. So brilliant a one, indeed, as Franklin, is worth a thousand of ordinary celebrity, did they exist as so many bright and verdant spots on the barren desert of "*a world without souls;*" for such must be the Infidel world, by its own showing; since it does not believe in a future state, and is consequently destitute of souls, or is at least "*earthly*" and "*sensual,*" if not "*devilish.*" Pardon me for exhibiting your creed in this sorry point of view; for in no better, if the greatest geniuses of your own school are to be believed, can it be exhibited. But to return to Dr. Franklin, "*a great and venerable name;*" and one which I should rejoice to believe did not go down to the shades of death without shaking off the coil of Infidelity, or scepticism, by which his sublime Intellect was once at least enveloped. From Pitkin's Civil and Political History of the United States (vol. II., page 246, New-Haven Edition, of 1828) we learn the interesting fact, that Dr. Franklin, was the member of the Convention, which framed our present *Federal* (not *National*) Constitution, who moved that prayers should be attended to in the Convention every morning, and in support of his motion, thus addressed the President.

"*Mr. President.*—The small progress we have made, after four or five weeks close attendance and continual reasonings with each other, our different sentiments on almost every question, several of the last producing as many *noes* as *ayes*, is methinks a melancholy proof of the imperfection of the human understanding. We indeed seem to feel our want of political wisdom, since we have been running all about in search of it. We have gone back to ancient history for models of government, and examined the different forms of those Republics, which, having been originally formed with the seeds of their own dissolution, now no longer exist; and we have viewed Modern States, all

round Europe, but found none of their constitutions suitable to our circumstances. In this situation of this Assembly, groping, as it were, in the dark, to find political truth, and scarce able to distinguish it when presented to us, how has it happened, sir, that we have not hitherto once thought of humbly applying to the Father of Lights to illuminate our understandings. In the beginning of the contest with Britain, when we were sensible of danger, we had daily prayers in this room for the divine protection. Our prayers, sir, were heard; and they were graciously answered. All of us, who were engaged in the struggle, must have observed frequent instances of a superintending Providence in our favor. To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten that powerful friend? Or do we imagine we no longer need his assistance? I have lived, sir, a long time; and the longer I live, the more convincing proofs I see of this truth, *that God governs in the affairs of men!* And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured, sir, in the sacred writings, that "except the Lord build the house, they labor in vain that build it." I firmly believe this; and I also believe that without his concurring aid, we shall proceed in this political building no better than the builders of Babel. We shall be divided by our little partial local interests, our projects will be confounded, and we ourselves shall become a reproach and a by-word down to future ages. And what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing government by human wisdom, and leave it to chance, war and conquest.

"I therefore beg leave to move, that henceforth prayers, imploring the assistance of heaven, and its blessings on our deliberations, be made in this Assembly every morning, before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service."

In this brief speech, sir, of one of the most illustrious of our revolutionary fathers, we have a signal, though not a novel, example of the modesty that belongs to a truly great man; nor is his modesty less to be admired than his sagaci-

ty. Great as Franklin was, he felt deeply the imperfection of his own understanding, as he saw clearly that of the understandings of others: In this he resembled Solomon, who, though the wisest of his age and nation, still felt his want of wisdom, and prayed to the God of his fathers for fresh supplies of it: And sceptical, if not unbelieving, as Franklin was known to be at times, the truth would and did, now and then, burst upon him, "*that God governs in the affairs of men;*" that the Bible does contain "*the sacred writings,*" that is the Word of God; and that prayer to God, as the Governor of the Universe, in behalf of this people, *had been heard and graciously answered;* and that therefore it might be heard and answered again in the same manner. I rejoice to see these proofs of Dr. Franklin's yielding, even for a moment, to the spirit of Divine Truth, because, so far as they go, they show that he was not always of the same opinion as when he wrote his famous letter to Dr. Stiles, which I have commented upon in another place. I rejoice too in having such an authority to oppose to the present rage for rejecting prayer from our public councils, which you, Mr. Herttell, have taken so active a part in kindling and blowing into a flame—a flame that may yet consume the liberties of your country, and leave her a melancholy spectacle among the nations of the earth.

But be this as it may, you may rest assured, my old friend, of the truth of what I said at the commencement of these supplementary letters, and now repeat it, that your worst enemy could not wish to see you employed otherwise than you lately have been. You will, it is true, gain celebrity by your present course: You have already gained it. But what sort of celebrity? Is it that which a weak and a vain, or a wise and a virtuous man ought to covet? This is the question—and to you, my dear sir, it is a very serious and a very important one. You may bear aloft the black banner of Infidelity. You may congregate around you the deluded and the ignorant, the weak and the wicked. You may glory in having banished the voice of supplication and gratitude to God from the walls of the capitol. You may exult, as you have done, in a late speech, in the prospect before you, of driving all reverence for the DEITY and his holy word and will from our courts of justice. You

may succeed in introducing to the stand of the witness, the Atheist and the Blasphemer, as both competent and credible, and qualified in all respects to guard, by their testimony, the rights of life, liberty and property; and yet, methinks, if you could debase yourself so much as to bribe a witness, you would attempt the man who disbelieves in God, and a future state, sooner than him who believes that the dead will rise to judgment, and the impenitent sinner be doomed to descend into hell. You may strip the church of Christ of the pittance, which the liberality (not *Liberalism*) of our former political Fathers has bestowed upon her. You may tax and impoverish her poor ministers, some of whom labor much harder (most of the Methodist Ministers for example, as well as many worthy country clergymen of other sects) in the service of God, and the cure of souls, than you, or any of your fellow-laborers do in your legislative duties, and they do it too for much less than one fourth of your pay:—All this you may do sir, I readily grant; for “the signs of the times,” with deep regret I confess it, are much in your favor. What you have already accomplished with two very pliant and extremely deluded Legislative Bodies, is no small proof that “the signs of the times” are precisely such as you could wish. They are so indeed; for “*Modern Degeneracy*” is no longer a mere phantom or flourish of rhetoric, to alarm a weak-minded auditory, or an unwary multitude, as it was formerly in the speeches of so many holiday orators, as well as in those of some who soared above the common herd. On the contrary, the phantom has become a frightful reality. It meets us not only in our streets, our high-ways and by-ways; not merely within the purlieus of the money-changers, the usurers, or the precincts of the race-ground, the billiard-table, the card party, and the cock-pit: But on the floors of our capitols, the monster rears its ugly head, its snaky crest, and scatters its poisonous venom on the pages of the Journals; soils the statute book with the slime of its corruptions; and pollutes with its unhallowed presence the civil, religious, moral and political character of the land. It is, therefore, a glorious time for you, my dear sir, to declare a war of extermination against the most venerable, the most justly venerated, and the most valuable and sacred Institutions of God and your country;

and to reap the laurels, such as they may be, which such a war, successfully waged, may cause to bloom upon your grave, and to flourish with your name as it goes down to posterity !

And now, sir, I must be plain with you, though I do not mean to be impertinent ; but the sacred cause of religion and humanity demands frankness, and an unreserved expression of what I believe. It is my solemn conviction, that through want of sober reflection, and that laborious research which every man is bound to make, before he forms a decided opinion on subjects of vast importance to mankind, you have adopted a wild and visionary, a vicious and wicked theory : That this false theory has already led you to do much mischief within the halls of the capitol : That it has prompted you to attempt still further mischief within the same precincts : That your example there is deeply wounding the consciences of the aged, the wise and the virtuous, and sorely corrupting those of the young, giddy and thoughtless, throughout the state : And by all the regard you have for the real glory, freedom and prosperity of your country, or your own honest fame, I beseech you, I conjure you, once more, in the language of candor and of friendship, to halt at the verge of the awful precipice on which you now stand, and over which your mad career, if persisted in, may precipitate that country, which I trust we both alike love, however widely different may be the means by which we attempt to prove our attachment. Come what may, or what will, sir, I feel that I have done my duty to my God, my conscience, my country, and to you, sir, as an old friend and fellow-laborer in the republican cause, by this last appeal to your good sense, your love of truth, your patriotism and public virtue. If it contribute to check your wild career, by calling you back to more serious reflection, and more sober and rational conclusions, I shall rejoice with all my heart : And if this be not the effect of it, I can only continue to regret the necessity which has called for these animadversions, and to mourn over the aberrations of a mind capable of bearing far better fruits, and a heart susceptible of the noblest feelings of humanity, had not the one been over-shadowed by the darkness, and the other corroded by the poison of Infidelity ; the blackest and foulest of

all darkness, and the most venomous and corrosive of all poison.

But grossly deluded, as I think you are, in your opposition to Christianity, and its ministers, I will not conclude this last appeal to your better judgment, without entering my protest against any attacks upon you, come from whatsoever quarter they may, which shall represent you as wilfully dishonest or corrupt. I allude now, in particular, to a late publication, in which you are represented as the patron of rogues, because of your opposition to the barbarous custom of imprisonment for debt. You, sir, I sincerely believe, are the last man that would knowingly or wilfully patronise rogues, or justify roguery in any shape ; and the author of that attack has at least proved his ignorance of your character. It is, I am convinced, because an erroneous view of the subject, and not hostility to mankind, has led you to disbelieve Christianity, that you are opposed to that divine system. Your opposition, however, though it may not lead you, will, I believe, lead others, to the commission of roguery, if not to robbery and murder. My astonishment, indeed, is, that you do not yourself perceive this pernicious tendency of your doctrines.

As to your exertions in behalf of honest, unfortunate debtors, they do honor both to your head and heart ; and so do your efforts towards establishing a system of universal education. In your support of such measures, I behold Thomas Herttel once more in his real character ; and herein it gives me pleasure to perceive, in the language of Shakespeare, that "*Richard's himself again !*" For believe me, my dear sir, that if we can have your system of universal education, we shall have but little if any thing to fear from your Infidelity ; that will then become as harmless as a serpent with its fangs extracted. The sun indeed will as soon cease to give light to the universe, as a well educated people will become the foes of Christianity, its altars, or its ministers ; unless the ministers themselves become their own worst enemies, as well as the enemies of the cross, by leading lives inconsistent with the dignity, purity, and holiness of their profession. It is true, I should not think any system of education a sound one, that did not embrace the Christian Religion for its foundation ; yet I would fearless-

ly trust that Religion to make its way with a people well educated in profane literature and science alone; for neither literature, nor science, is the soil for Infidelity to grow and flourish in. The half learned, the vain and conceited philosophers only, are the enemies of our holy religion. Lord Bacon, the greatest of all philosophers, has most happily and justly observed, that a little learning, or philosophy, makes men Atheists; but a good deal of it brings them back to Religion. What a bitter sarcasm is this, from the pen of perhaps the greatest man that ever lived in any age or clime, upon those sublime sages and statesmen on the hill, who have voted, virtually at least, that Religion is a humbug—Prayer a mockery—and God, the mere phantom of a disordered imagination! What glorious times shall we have in future, if such principles take root among us, and such men are continued by this people as the nursing fathers and political conservators of the state! We may not degenerate into a race of monkeys, to whom one Infidel philosopher, at least, has traced our origin*; but that we shall eventually become a race of monsters of vice and wickedness, under such guidance, is as sure as that water seeks a level, or the sun illumines the world in which we exist.

As this, my dear sir, is probably the last time I shall ever address you, in this public manner, let me beg of you, before we part, to consider seriously, whether, if there be a necessity for the *Radical Party*, so called, in Europe, there is any necessity for such a party here? Europe is full of despotic Monarchies, immense Standing Armies, Powerful Navies, numerous and wealthy races of Nobility, and splendid Hierarchies, clothed with the name, but strangers to the principles and precepts, of Jesus Christ. To these gigantic and oppressive Institutions, may be added in some parts of that hemisphere, the *Old Feudal Tyranny*, in all its ancient vigor; and in every portion of it, indeed, the FEW rule, and reign, and too often tyrannise, over the MANY. All this power and influence, too, is established and recognised by constitutional prescription, or immemorial custom and usage. Hence, perhaps, the necessity there of a radico-political party. But here, sir, all these sources of tyranny

* Lord Monboddo.

and corruption, are done away for ever by constitutional prescriptien, written, and clearly marked out ; here they exist only in the bad passions, or unjust and anti-republican dispositions or propensities of individuals ; and, I may safely add, of a few individuals ; for the great body of our people are perfectly satisfied with our free constitutions, and wish only to see them impartially administered, and carefully preserved. In Europe, to *innovate*, may be to *reform*, according to the nature and extent of the innovation. But in the United States, to *innovate*, is to *destroy*—at least in nine cases out of ten—as things have stood since the Revolutions of '76, '89, and '98. The present Federal Constitution of the United States was better, before it was altered, by designating the Vice President, than it has been under that alteration. Instead of an amendment, it is a palpable defect. The old Constitution of this state, was far better than the new, or present one. Power was more equally and beneficially distributed in it ; and there was more responsibility in the Executive, and consequently more security for the rights of life, liberty and property. Those who were the most prominent and efficient in *amending*, or rather *destroying* it, have since seen and acknowledged their error. As a *Republican*, of the old *Jeffersonian* school, I feel myself at full liberty to deplore most of the Innovations we have made in our federal and state constitutions ; and from the comparative state of Europe and the United States, it is certain, that although *Radicalism* may be necessary there, it is unnecessary here. It is surprising, indeed, that the *English Radicals*, who have come among us, do not perceive this ; do not perceive that our Constitutions are already *radical* enough ; for in them we have swept away, as with the besom of destruction, every vestige of Ancient or Modern European Monarchy or Despotism. It is the practice under them, or rather claiming to be under them, that is too often corrupt and dangerous ; but to reform that, the people have only to be more careful in the choice of their public functionari-s, and especially of their legislators. If they be capable of **SELF-GOVERNMENT** (that glorious privilege of a free people) as we have been taught to believe that they are, then they can readily dismiss their weak and wicked representatives, and supply

their places with wise and virtuous ones. But in all events, to RUIN the state, is not to REFORM it; yet this will inevitably be the result of your principles, as displayed in your legislative career. It is but a short time since, that one of your party, in New-York, Thomas Skidmore, proposed an unqualified and equal distribution of all the property of the state, public, private, real and personal, among all the citizens! And at the very last celebration of the birth-day of Thomas Paine, in New-York, only three weeks ago, this day, the memory of Thomas Skidmore was toasted as one of "*three of the greatest expounders of the Rights of Man!*" The right of man to an equal distribution of property! The right of the idle and the vicious, to seize upon the hard earnings of the industrious and the virtuous![T] If this be RADICALISM, well may we add, that RADICALISM, ROBBERY and RUIN are synonymous terms! O! my old friend, how wide are such political principles from those of Washington, Jefferson, and the Clintons, those Republican Patriarchs, to whom, when young men, you and I were wont to look up as the guardians of constitutional freedom, the stern, inflexible and incorruptible advocates of liberty, and the rights of man! But they are gone—and much, I fear, "*we ne'er shall look upon their like again!*"

To conclude—of you, my, my dear sir, I say, may God, of his infinite grace and goodness, speedily make you a sincere and practical Christian, as you are now a sincere but misguided philanthropist: And of the Christian Religion, from the bottom of my heart, I will add, in the language applied by Father Paul of Venice, to a temporal constitution—*ESTO PERPETUA!* But with, or without, your prayers, or mine, sir, it will be so—it will indeed not only be perpetual—it will not only prove to be "*the Rock of Ages*"—it will not merely stand as the everlasting hills—but when they shall have vanished, it will still remain to rejoice "*the spirits of just men made perfect,*" pure and unsullied as the heaven of heavens, and firm and eternal as the Throne of its Divine Author.

SHERLOCK.

Albany, February 19th, 1834.



A P P E N D I X.

A P P E N D I X .

NOTE A.

Having undertaken to give advice to the Clergy on at least one important point ; and having also, in the course of my LETTERS, entered into a brief vindication of their character, as a body ; it may not be amiss to quote an honest old Scotch Author, by whom the Clergy of his day were admonished seriously against their besetting sins : And I cannot forbear to add, that as my own conscience has been sensibly affected by many of his admonitions, so I presume the consciences of others, whether Clergymen or Laymen, who shall read this work, may be affected in like manner, if not in the same points. GEORGE GILLESPIE, who wrote as early as 1648, is the author to whom I allude ; and from his catalogue of the sins which he considered most obnoxious on the part of Clergymen, I make such extracts as are suitable to all times and places ; some of his views being more especially connected with the times and circumstances in and under which he wrote. According to him, the following enumerated sins, are to be specially guarded against by the Ministry of Christ ; and I would add, by all others, so far as they may apply.

First, Such as are before their entry into the Ministry.

1. Lightness and profanity in conversation, not thoroughly repented of.
2. Not studying to be in Christ, before they be in the Ministry ; nor to have the practical knowledge and experience of the mystery of the gospel in themselves, before they preach it to others.
3. Neglecting to fit themselves for the work of the ministry, in not improving prayer and fellowship with God, ed-

ucation at schools, and opportunities of a lively ministry, and other means, and not mourning for these neglects.

4. Not studying self-denial, nor resolving to take up the Cross of Christ.

5. Negligence to entertain a sight and sense of sin and misery, not wrestling against corruption, nor studying of mortification and subduedness of spirit.

Secondly, In entering.

1. Carnal, corrupt and crooked ways for entering to the ministry ; whereby some have not entered by the door, but did climb up another way.

2. Entering to the ministry without respect to a commission from Jesus Christ, by which it hath come to pass that many have run unseent.

3. Entering into the ministry not from the love of Christ, nor from a desire to honor God in gaining of souls ; but for by-euds, for a name, and for a livelihood in the world, notwithstanding solemn declarations to the contrary at admission.

4. Some offering themselves to trial without abilities, and studying to conceal and hide their weakness ; and some authorised to preach, and others admitted to the ministry, who have little or no ability for performing the duties thereof.

Thirdly, after entering. First, in their private condition and conversation.

1. Ignorance of God, want of nearness with him, and taking up little of God in reading, meditating, and speaking of him.

2. Selfishness in all that we do, acting from ourselves, and for ourselves.

3. Inconstancy in our walk with God, and neglect of acknowledging him in all our ways.

4. In going about duties, least careful of those which are most remote from the eyes of men.

5. Seldom in secret prayer with God, except to fit for public performances, and even that much neglected, or superficially performed.

6. Glad to find excuses for the neglect of duties.

7. Neglecting the reading of the Scriptures in secret, for our edification both as Christians and ministers.

8. Not given to reflect upon our ways, nor suffering conviction to have a thorough work upon us.

9. Carelessness in watching over the heart, and in self-searching, which leaves us ignorant of ourselves, and estranged from God.

10. Not guarding nor wrestling against seen and known ills, especially our predominant sins.
 11. A faculty to be drawn away with the temptations of the time, and other particular temptations.
 12. Instability and wavering in the ways of God, through fear of persecution, hazard, or loss of esteem, and declining duties, because of the fear of jealousies and reproaches.
 13. Deadness of spirit after all the sore strokes of God upon the land. [Had this been written by an American, he might have added, such as the yellow fever, the cholera, &c., which, terrible as they have been, have failed to awaken us, as a nation, to a sense of our duty to God, and to ourselves.]
 14. Little conscience made of secret humiliation and fasting by ourselves apart, and in our families ; that we might mourn for our own and the land's guiltiness and great backslidings, and little applying the causes of public humiliation to our own hearts.
 15. Indulging of our own pleasures, when the Lord calls for humiliation.
 16. Refined hypocrisy, desiring to appear what indeed we are not.
 17. No reformation, after solemn acknowledgments and private vows.
 18. Readier to reproach others, than to reform ourselves.
 19. Esteeming ourselves according to the estimation that others have of us.
 20. Not fearing to meet with trials, but presuming in our own strength to go through them unshaken.
 21. Not learning to fear by the falls of gracious men, nor mourning and praying for them.
 22. Not observing particular deliverances and rods, nor improving of them for the honor of God, and edification of ourselves and others.
 23. Little or no mourning for the corruption of our nature, and less groaning under, and longing to be delivered from that body of death, the bitter root of all our other evils.
- Secondly, In our conversation and walk with and before those of our flocks and others.*
1. Foolish and fruitless conversation with others, very unbecoming the ministers of Christ.
 2. Spiritual purposes often dying in our hands, when they are begun by others.
 3. Carnal familiarity with natural, wicked and malignant

men ; whereby they are hardened, the people of God stumbled, and we ourselves blunted.

4. Slighting fellowship with those by whom we might profit ; and desiring more to converse with those that might better us by their talents, than such as might edify us by their graces.

5. Not studying opportunites of doing good to others.

6. Abusing of time, and loving our pleasures more than God.

7. Taking little or no time for Christian discussion with young men trained up for the ministry.

8. Common, and ordinary discourse on the Lord's day.

9. Slighting Christian admonition from any of our flocks, or others, as being below us ; and ashamed to take light and warning from private Christians.

10. Hostile or bitter feelings against such as deal fairly with us by admonition or reproof, and not dealing faithfully with others, who would welcome it from us.

11. Not taking pains on the ignorant and profane for their good.

12. Not mourning for the ignorance, unbelief and miscarriages of the flocks committed to us.

13. Impatient bearing of the infirmities of others, rashly breaking out against their persons, more than studying to gain them from their sins.

14. Spending our time with those of our charge, without profit to them, or ourselves ; and neglecting admonition to friends, and others, in an evil course.

15. Not praying for men of a contrary judgment, and being more ready to speak of them than to them, or to God for them.

16. Taking advantage of the failings of others for justifying ourselves ; and talking of and sporting at the faults of others, rather than compassionating of them.

17. Not studying to afford patterns to other families, in the moral and religious government of ours.

18. Hasty anger and passion in our families, and in conversation with others.

19. Courteousness, worldly-mindedness, and an inordinate desire after the things of this life, upon which followeth a neglect of the duties of our calling, and our being taken up for the most part with the things of the world.

20. Want of hospitality and charity to the members of Christ.

21. Neglecting to cherish godliness in the people, &c.

*Thirdly, In the discharge of ministerial duties. Which is,
First, in regard of laboring in the word and doctrine.*

1. Not entertaining that spirit in ministerial duties, which we found at the first entry to the ministry.
2. Great neglect of reading and other preparation, or preparation merely literal and bookish, making an idol of a book, which hindereth communion with God, or presuming on by-gone assistance, and praying little.
3. Trusting too much to gifts, parts, and pains taken for preparation, whereby God is provoked, to blast good matter, well ordered and worded.
4. Careless in employing Christ, and drawing virtue out of him for enabling us to preach in the spirit and in power.
5. In prayer for assistance, praying more for assistance to the messenger than to the message which we carry, not caring what become of the word, if we be, with some measure of assistance, carried on in the duty.
6. The matter we bring forth not being seriously recommended to God by prayer, to be quickened to his people.
7. Neglect of prayer after the word is preached, that it may receive the first and latter rain; and that the Lord would put in the hearts of his people what we speak to them in his name.
8. Neglect and unskilfulness in setting forth the excellencies and usefulness of Jesus Christ, and the New Covenant.
9. Not preaching Christ in the simplicity of the gospel, nor ourselves the people's servants for Christ's sake.
10. Preaching of Christ, not that the people may know him, but that they may think we know much of him.
11. Preaching against public sins, neither in such a way, nor for such an end, as we ought, for the gaining of souls, and drawing men out of their sins, but rather because it is of our concernment to say something of these evils.
12. Not studying to know the particular condition of the souls of the people, that we may speak to them accordingly; nor keeping a particular record thereof, though convinced of the usefulness of this.
13. Not chusing what may be most profitable and edifying, and want of wisdom in application to the several conditions of souls, not so careful to bring home the point by application, as to find out the doctrine, nor speaking the same with that reverence which becomes his word and message.
14. Choosing texts whereon we have something to say, rather than suiting to the condition of souls and times, and frequent preachings of the same things, that we may not be put to the pains of new study.

15. Such a way of reading, preaching and prayer, as puts us in these duties further from God.
16. Too soon satisfied in the discharge of duties.
17. Indulging the body, and wasting much time idly.
18. Too much regarding our own credit and applause, and being taken with it when we get it, and unsatisfied when it is wanting.
19. Timidity in delivering God's message, letting people die in reigning sins without warning.
20. Rash speaking in the name of the Lord.
21. Studying the discharge of duties, rather to free ourselves from censure, than to approve ourselves to God.
22. Not making all the counsel of God known to his people, and particularly, not giving testimony in times of defection.
23. Not studying to profit by our own doctrine, nor the doctrine of others.
24. Preaching, as though we ourselves were not concerned in the message we carry to the people.
25. Not making the ministry a work in earnest, as a thing to be accounted for in every duty, which makes much laziness and unfruitfulness, doing duties *ex officio*, not *ex conscientia officio*, rather to discharge our calling than our conscience.

Secondly, In the administration of Sacraments.

I. *In Baptism.*

1. Little minding in ourselves, or stirring up of others to mind, the obligation that lies on us and them, by the covenant made with God on baptism.
2. Nor instructing parents in their duty, nor charging them with their promise given at the baptizing of their children, nor trying what pains they have taken to perform the same.
3. Being very superficial and formal in the administration of this audience.

Thirdly, In the administration of the Lord's Supper.

1. Neglect to prepare for that action, preparing for it more as ministers than as Christians.
2. Carnal and unworthy carriage at the communion, being more desirous to act with credit to ourselves, than profit to the people.
2. Little wrestling with God to have the people prepared for it.

Fourthly, In visiting.

1. Negligent in visiting the sick ; and showing partiality

to the rich in sickness ; going to the poor seldom, or only when sent for, and to the rich often and unsent for.

2. In visiting, wearying or shunning to go to such as we esteem graceless.

In relation to the public.

1. Following of public business, with too much neglect for our flocks.

2. Following of public business with much pride and passion, and loftiness of spirit, upon carnal principles, and desire of fame, rather than true zeal to Jesus Christ, and with little or no prayer.

On a comparison of the foregoing document with the original, the reader will perceive wherein it differs—and the reason why.

NOTE B.

Under this Note, I shall present the Speeches of Mr. Charles Rogers and Mr. Herttell ; the first, because it was the only speech, I believe, on that side of the question, and because it does so much honor to the head and heart of its Author ; the second, because I sat out with a determination to treat Mr. Herttell more impartially and justly, in the strictest sense of the terms, than he has treated Christianity, or its ministers. I am certain, however, that the mischief which he has done, and is still doing, would cause the bitterest tears to flow from his own eyes ; that is, if he could live to see his principles prevail, and behold the moral waste and desolation which their prevalence in any age or clime would inevitably produce.

For the stand taken by Mr. ROGERS, I do not hesitate to declare, that he is entitled to the lasting respect and gratitude of every American, who possesses a truly enlightened and just regard for the liberty, honor, prosperity and glory of his country ; all of which must be prostrated in the dust, and lost forever, if the foul spirit of Infidelity triumph over the pure and holy spirit and principles of the gospel.

SKETCH of the Remarks of Mr. C. ROGERS, of Washington County, on the Resolution for the Employment of Legislative Chaplains, and in answer to Mr. MYERS, of New-York, who was opposed to the Resolution.

Mr. Speaker,—I hope the Resolution may pass. It strikes me, sir, that it does not become a moral and religious people, to declare themselves independent of a Superintending Providence. This custom of employing Chaplains, has been

sanctioned by all preceding Legislatures, and comes down to us commended by the wisdom of our predecessors. The great and the good of the state, have held seats in this house —men who framed our constitutions, and who have adorned our Institutions, by the splendor of their intellect, and the lustre of their virtues : In comparison with whom, our dwindled faculties are but the flickerings of the midnight taper, to the full effulgence of the God of Day !—whose political little fingers contained more wisdom than our whole loins. Such men as these have never been staggered by constitutional scruples. It is said, that there is no express grant in the Constitution, that it is not among the enumerated powers. Be it so, sir. We do many things without an express grant of power, and I believe too with the approbation of the gentleman from New-York ; and without startling his constitutional squeamishness. Where is there to be found in the constitution, the express authority, to adorn our walls with that portrait—(pointing to the picture of Gen. Washington over the Speaker's chair)—the breathing image, the living likeness of the Father of his Country ? Where, to deck our chambers with the trappings of upholstery ? Where, to secure the usual supply of newspapers ? Where, to purchase the annual red book, which we ordered yesterday ? Sir, these things are not given us by express grant, but by necessary implication. It is impossible to embrace in the instrument every particular, and run through all the details and modifications of power. You would convert it into a drag-net, rather than a constitution. These are days of constitutional doubts and misgivings ; and while in one section of the country they are leading to "treason, stratagem and spoil," here, it appears, they are mainly directed against the ministers of the living God. Now this, in my opinion, is altogether indefensible, and I hope will not be sustained by the house.

I have heard in this debate, dread forebodings of a union of Church and State. This, to me sir, is the merest cant of a canting age. Where is the indication ? Where is the evidence ? Is it to be found in the disinterested devotion of the Clergy to the good of mankind ? Is it to be found in the high and holy offices of charity and love ? Or in the great reforms which have been set on foot, and the mighty moral machinery which has been brought to bear, to purify the land and ameliorate the condition of man ? Or is it to be found in the ministering spirit which walks amidst pestilence and death, breathing comfort and consolation, scattering the light of hope and religion, and pointing to the regions of eternal day ?

O no ! not in these, one or all, but in prayers from that chair ! There is the confirmation ! How absurd ! How ridiculous ! that such a beggarly conception should be addressed to the ears of freemen. If there be any force in the position, then were the sainted patriots of the Revolution, the very patriarchs of liberty, all wrong ! For we are told that in forming the constitution of the United States, when beset with almost overwhelming difficulties, from which there appeared no relief, Dr. Franklin proposed, that their sittings should in future be opened with prayer ; which met with the approbation of the Convention, and particularly the President, General Washington, and which was immediately adopted, and ever afterwards continued. Benjamin Franklin, the concentration, the very sublimation of human wisdom ! George Washington, whose patriotism was hallowed, and pure as religion itself ! Did these men desire a union of church and state ? It is profanation to think of it.

Sir, there is danger, in our dread of uniting Church and State, of running into the opposite extreme, and falling into the cold embrace of Infidelity ; which I think is as much to be feared, and would be equally calamitous. History is instructive on this subject. The French Revolution furnishes us a memorable example of a country without religion. The horrors of that gloomy period will never be forgotten. The bloody annals of revolution afford no parallel to it. It stands forth bare and bleak, unmitigated and companionless. The temple and worshipper went down together, and upon the smouldering ruins Infidelity took her stand and shouted VICTORY ! The land heaved with the throes of mighty agony ; and the sanguinary billows of wrath swept from the throne to the cottage ; and from the towns to the blushing vine-hills, it was one wide sea of slaughter !—the carnival of death !—the vintage of the grave ! But this could not last ; and in a few years she was obliged to rebuild her temples, restore her altars, and her priests worshipping there. Let these agonising spasms of oppressed humanity, be a warning to us. Let this teeming record of crime, of perfidy, and universal anarchy, instruct us on this subject.

The opposition to this Resolution, is but one of the many efforts to discredit religion, and throw opprobrium on her votaries, for the purpose of substituting the reign of *Reason*, and *Philosophy* ! Not your genuine reason, and pure philosophy : but the upheaving slime which mantles on the bitter waters of Infidelity. Let us rebuke this effort against the religion of our fathers—a religion that has always been the pioneer, the *avant courier* of civilization and reform ; mark-

ing all round the globe in lines of light, the foot prints of liberty, and the march of mind.

The example set here, sir, by the representatives of the people, must have a powerful influence on public opinion. There is already enough of error and delusion in the land, without the encouragement of legislative enormity. It is incumbent on us to restrain, and not to stimulate the evil propensities of our nature. If the standard of Infidelity must be planted, let it not be here, and let not its baneful ensign wave from the capitol of the state ; but rather from the taverns, the stews, and the resorts of profligacy in your large towns, where its *High Priest* and disciples shall move the loathed and pestilential objects of universal detestation.

Finally, sir, I know of no better way to avoid excess of every kind, than by the cultivation of religious duty ; and I hope its exercises may not be banished from this house. I am sure we stand in as much need of *that wisdom which cometh from above*, as most men : And I hope the incense of prayer and thanksgiving may be permitted to ascend from this chamber to the throne of grace.

**SPEECH of THOMAS HERTTELL, of New-York, in Assembly,
January 2, 1833, on the Resolution for the appointment of
Chaplains.**

When I rose yesterday to speak on the subject now before the house, I did not mean to extend my remarks beyond the constitutional objections to the resolution now under consideration. The specific grounds of my opposition to it would have been few, and my remarks thereon very limited. But the observations of the gentleman from Washington county, (Mr. Rogers) though not intended to attach to the members of this house, who may think proper to vote against the resolution, the term *infidelity* as an epithet of reproach ; yet as such is the obvious tendency of his remarks, and such would be their *effect*, I shall proceed to make some observations which otherwise I should not have offered.

The gentleman has thought proper to refer to history for lessons of instruction on the subject of the horrible effects of *infidelity* ; and to sustain his eloquent admonitions to this house, lest, in their opposition to a union of church and state, they run into "*the cold embrace of infidelity*."

If voting against the resolution now before the house constitutes *infidelity*, then am I an *infidel*. But, let me ask, what *infidelity*, is ? the term is very indefinite—has many significations, and is used for various purposes. In one country it means one thing, in another country it means

something else quite opposite. In one country it is applied to one religious sect, in another country to some other. At one time it means one thing, at another time another, but it most generally signifies ill will on the part of those who use it as a term of reproach against those to whom it is applied; and in this sense it is often used even by christian sects against each other.

But as the gentleman has appealed to history for evidence to sustain the positions he has taken; I also will refer to the same authority, and ask, was it *infidels* who established the *religious inquisitions* in Europe? Was it *infidels* who kindled the fires of the *religious auto da fe*? Was it *infidels* who got up the *religious crusades* and deluged Europe seven times in human blood? Was it *infidels* who massacred the *Hugonots*, and overflowed the streets of *Paris* with the blood of innocent men, women and children, in the *religious holy day at St. Bartholomew*? Was it not *true believers* in the dominant orthodox church and state *religious creeds* of the times and the countries when and where the name of God and religion were invoked and profaned by scenes from which even *infidels* so called would shrink with horror?

But let all that and much more of the like import pass, while I proceed to exhibit some scripture illustration of *infidelity*, with a view to the more correct understanding of the meaning of that term.

I will ask those who will not be disposed to object to the authority of scripture, what good Israelite or professing christian will deny that *Moses* was an *unbeliever* in the numerous *Pagan gods*, and that he had *no faith* in the religious creeds of those people; yet what honest and intelligent Jew or christian will allege that *infidelity* in the instance just quoted, was *unrighteous* in itself, or that the *infidel* was not a better man for his *infidelity* or *unbelief*?

Passing on to later times, I will ask, what Christian will pretend that *Jesus* was not an *unbeliever* in the religious doctrine of the Jews; and, therefore, an *infidel* to the *religion* of his forefathers? yet what professing Christian will undertake to assert that the *infidelity* of *Jesus* to the numerous superstitious, expensive, empty, and ostentatious forms and ceremonies of the Jewish priests, was *unrighteous* or *immoral*, or that the founder of the Christian *faith* was none the better for his *infidelity*?

And was not Martin Luther an *unbeliever* in the religious *faith* and *practice* of the religion he opposed? But what *believer* of the *true protestant Christian creed* will allow that *infidelity*, in this instance, was not evidence of *piety*, *honesty*,

and intelligence, at least equal to that of those who denounced Luther as a heretic and anathematized him as an *infidel to religion?*

And was not *Calvin* an *unbeliever* in the *religious faith* of the *Roman* and *Lutheran* churches? Yet what professor of Calvin's creed would admit that his *infidelity* made him or his disciples worse men than those *orthodox believers* whose religion he renounced, and who condemned the *infidel* and his *infidelity*?

And are not all Christian sects *unbelievers* in each other's creed, and hence all *infidels* to each other, and have not each been constantly denounced by all others as *unbelievers* in the *true Christian doctrines*?

As a further illustration of what is called *infidelity*, I will here refer to a recent occurrence in the city of New-York, with a view to exhibit the opinions of people who are attempted to be stigmatized as *infidels*, and to show by the actions which they perform, that they are faithful to the dictates of justice and humanity.

A humble individual by the name of *Rees*—an honest, zealous preacher of orthodox religion, so called, was, as I am informed, several times prosecuted for a penalty for a breach of the corporation law against preaching in the streets of the city. His case was brought before several juries who, as is said, acquitted him on the ground that the Corporation had no right to pass a law infringing the liberty of opinion and of speech—they had no right to prohibit any man from giving his opinions in the street on the subject of religion, any more than they would have a right to interdict the expression of opinions on politics in the street—nor have they a right to say how loud a man may speak when giving his opinions on *religion* in the street—nor how many people may listen to them. It would have been time enough for the law to have interfered when he had incumbered the street, or created a riot or disturbance of the public peace. Passing in the street one day where he was dealing out his opinions, I heard him say that he “had no doubt before cold weather set in, God would provide for him a house to preach his word in.” Poor man, he little thought then an *evil spirit* was at work to disappoint his hopes. Failing to convict him under the Corporation law, he was carried to the Police Office; and, although a peaceable citizen, with a wife and two children, whom he was striving to maintain by his labors, he was sent to the Alms House as a vagrant. A number of individuals, including two benevolent lawyers, who were all infidels to the opinions of this humble advocate of the orthodox religion,

volunteered to espouse his cause and restore him to his liberty, his rights, and family. On application at the Police Office, to procure a copy of the record of conviction, with a view to obtain a writ of error in order to bring the case immediately before the court for the correction of errors, and which was then in session, no record of trial or conviction could be found !! but the unfortunate man was immediately liberated !!! Now, Sir, were not the infidels, so called, who restored this injured man to his liberty, faithful to the dictates of morality, humanity, and justice ?

Again—If to believe *truth* constitutes a *true believer*, I profess to be one. I too, have a religious creed. *I believe* it unnecessary to confess my faith to God ; for omniscience knows it without any communication from me. I never offer aid to *almighty power*, nor presume to counsel *infinite wisdom* ; I never supplicate *infinite love* to be more kind, nor desire to avert the judgments of immaculate justice. I deem it unnecessary to make any confession of my faith to any man, because it is no concern of his. But as I am not ashamed of my opinions, nor afraid to avow them, or to defend them, I will, on the present occasion, publicly proclaim them.

I believe “that all mankind are born free,” and with “equal” rights : that all respectively possess an equal right to believe and profess any religious system they think *true*, however erroneous it may appear to others ; that they have a right to believe in the existence of any god they think best ; to worship him or not, as they please, or when and where, and in any manner they think proper, when not interfering with the exercise of the equal rights of others ; that no individual, nor any number of persons, whether self-associated or delegated by others, possesses a right to use coercive means to restrain any person from the full enjoyment of any of the rights above detailed, or to induce them to profess any religious creed, acknowledge any god, perform any worship, or contribute any means to support any religion, and much less any which they do not conscientiously believe to be true. That the exercise of physical force against the religion of others, or to favor any particular religious sect or system, is a violation of *natural right*—an unauthorised and unjust exercise of human power, and proves the *human origin* of any religion which induces such a measure, approves the act, or requires such means for its support.

I believe also, that “any official act, either of the executive, legislative, or judiciary departments of the government, enforcing, favoring, or aiding the operation of any religious sectarian doctrine, dogma, or duty, or which shall be intend-

ed directly or indirectly to effect such purpose, *is, in fact, a union of church and state powers*—an act of spiritual intolerance and oppression—a violation of the provisions of the constitution, and is, therefore, an unrighteous stretch of human power, which exhibits the mischievous effects, the error, and the *human origin*, of any system of religion which stands in need of being bolstered up by acts of political usurpation.”

I believe also “that to appeal to secular power to uphold any particular religious system, is an acknowledgment on the part of its advocates, that its own merits are not sufficiently great or obvious to sustain it—that to invoke aid from the coercive arm of civil authority, to enforce any religious doctrine or duty, betrays a *fear*, or *admits the fact*, that it has not sufficient of *divine power or authority* to support it.”

Be this called religious faith or infidelity, it matters not; it is the logical and moral creed of those who are in principle and in practice, as well as in profession, opposed to a union of church and state, however small the degree, or under whatever pretences the real intent and true character of the measure may be attempted to be disguised.

But there are some things, which I do *not believe*; and to the extent of such unbelief, I doubtless am an infidel. I cannot be induced to believe that to be a good religion for society, which excites a disposition in its advocates to trench on the equal rights of other men—nor that religion useful, which cannot restrain its professors from such a course of conduct; nor that religion harmless, which destroys “good will” and creates hostility among mankind—nor that religion just, which destroys the even balance of equal rights—nor that religion charitable, which induces spiritual intolerance—nor that religion merciful, by which men are proscribed and persecuted for conscience’ sake—nor that religion *true*, which cannot be proved so, to the understanding and the judgment of those who are required to believe it; nor can I believe that almighty power would work miracles to reveal, prove, and propagate any religion which infinite wisdom would permit to be exploded, unless propped up and preserved by acts of human legislation; nor can I believe any religion to emanate from infinite love, mercy, justice, and almighty power, which requires the official aid of legislators, constables, and marshals to enforce its precepts of forbearance, or to exemplify its spiritual influence: nor can I believe that prosecutions, fines and imprisonment, are calculated to inculcate the benign, meek, and persuasive doctrines of any religion which disclaims the use of “carnal weapons of warfare” to defend it.

These are some, not all the articles of my religious faith and infidelity.

But I have another creed to which I feel in conscience bound to adhere. It is a political creed. I believe the resolution now before the house, is palpably adverse to the express provisions of the constitution. Nor am I singular in such belief. There are numerous professors of the same faith. The Sunday mail excitement caused a revival amongst them, and led to the first public denunciation of the law and the practice of appointing chaplains as ecclesiastical functionaries of our legislative bodies. The first memorial on the subject came from Dutchess county,* late in the session of 1831. It was referred to a select committee, which never made any report. At the last session of the legislature, twenty six memorials from the inhabitants of various towns and counties in this state, were presented, and referred to a select committee, consisting of Messrs. Moulton Myers and Kemble. That committee made a report, which was not acted on by the legislature. But the *people* acted on it. They read and approved it; and the consequence is that they have come with numerous memorials against the appointment of legislative chaplains, and against paying them out of the public money.

I hold in my hand a paper, said to be a copy of some of those memorials which have already been presented. Was a similar paper in the hands of each member of this house, I should deem it unnecessary to say a word on the subject. Hear what the petitioners say in support of their opinions and rights. They say, and truly say, "That the people are the sovereign source of all righteous political authority. That no power can lawfully be exercised over them by their representatives, but such as is derived from them. That the Constitution contains a full specification of all the powers that have been delegated by the people to their political representatives. That none but *civil* powers are mentioned in that document to be delegated by the people. The representatives of the people, therefore, not being vested with any *ecclesiastical* authority, they have no constitutional right to legislate on religion, nor officially to do or perform, nor to direct to be done or performed, any ecclesiastical *act* or ceremony, nor to adopt

* The first public denunciation of the unconstitutionality of the appointment of legislative chaplains, was contained in an address of the general committee appointed by the citizens of New-York, for the preservation of religious liberty and the rights of conscience at the time of the Sunday mail excitement; which address was printed, and two editions issued within a fortnight.

officially any measure by which to mingle matters of religion with acts of political legislation. Hence it follows, that *prayers*, being acts of ecclesiastical character, or of religious devotion, official legislative prayers are acts of supererogation; and legislative acts which transcend the powers delegated by the people to the legislature, are an exercise of power beyond the Constitution—the “supreme law of the land;” and the official legislative direction or performance of *religious* worship of any kind, is emphatically an act of combined *clerical* and *political usurpation*.”

They further state, that “the appointment of *priests* to the *office or place* of legislative *chaplains*, is not only *unauthorised* by the Constitution, but expressly interdicted by it.”

“Having already shown that the legislature is not vested with any ecclesiastical authority, they can have no constitutional right to create an ecclesiastical office, nor to induct any person into an ecclesiastical office, nor exercise any ecclesiastical functions; and consequently, to appoint chaplains to the legislature is an unauthorized act of political legislation—an exercise of power not derived from the people, nor authorized by the Constitution.”

But if the office in question is a civil office, the appointment of priests to officiate in it, is a direct and palpable violation of the express provision of the Constitution, which declares that “no minister of the gospel or priest of any denomination whatsoever, shall at any time hereafter, under any pretence or description whatever, be eligible to, or capable of holding any civil or military office or place within this state.”

They also allege, “that if legislators or other men hold to *prayers* as a religious duty, and choose to hire men to pray for them, and prefer to ‘pray in public places,’ rather than to ‘enter into their closets and shut the door and pray in secret,’ as those do who adhere to the instruction of Jesus to his Apostles—these are matters of religious concern between their consciences and their God, with which no person “nor tribunal have a right to meddle,” when done in a manner not to trench on the rights of others: but when the political delegates of the people, who are empowered only to manage the concerns of civil government, convert the halls of political legislation into religious session rooms, and transform the legislative assemblies of the political representatives of the people into religious prayer meetings—such an incongruous intermingling of politics and religion, such an intimate association of official legislative duties, with religious forms and ceremonies, not only transcends their legitimate authority, but is an actual *union of Church and State*.”

They further state, that the measures in question are rendered doubly obnoxious to animadversion, by reason of the legislative appropriation of the public money to pay the wages of priests hired to perform religious devotion!

It is true, say they, that "the laborer is worthy of his hire;" and when priests or other persons are hired to do any act of exemplary piety or of religious duty, they ought in justice to be paid the price of their services, if they require it; but justice also requires that they should be paid by those who put a value on such services, and at whose instance and for whose benefit or gratification they may be rendered.—But the legislature have no right to take the public money to pay for religious prayers, nor for any other religious ceremony or worship, which they might happen to crave for their own edification.

As a further illustration of the want of Constitutional power to take money from the public funds for ecclesiastical purposes, the memorialists allege that "no person of mature understanding and ordinary intelligence would pretend that the Legislature possess any constitutional right to enact a law for the express purpose of imposing a direct tax on the people to pay the wages of priests, appointed by the civil authority to perform religious worship. Such a measure would meet a reception by the people, well adapted to its undisguised and unhallowed objects, and its true, palpable, and odious character. Equally certain is it, that the Legislature have no better right to take the money paid by the people for other and legitimate purposes, and apply it to purposes for which the legislature have no right to impose a tax. And, inasmuch as they have no moral nor constitutional right to impose by law a direct tax on the people to pay for religious prayers, nor any other religious purpose, so neither have they a right to take money for such purposes from the public treasury, (as in the instance to which we are objecting) and thus indirectly to tax the people to pay for the religious services of priests or chaplains appointed by the Legislature, in the very face of the Constitution, to the civil or ecclesiastical office of saying prayers for themselves or others, who, they may think, stand in need of them."

But in support of the resolution under consideration, it is contended that the Legislature have a right to pass it because they have been *accustomed* to appoint the chaplains, and to pay them with the public money! The sum total of which is, that because the members of the legislature have often taken the public money to pay the clergy for praying

for them, that they have a right to do so again! But let us hear what the people out of doors say to such logic. They allege, and I consider that their allegations are correct, that "the frequent repetition of legislative acts and practices, unauthorised by the Constitution, or repugnant to its spirit or express provisions, is no sufficient reason for their further continuance—no proof of their compatibility with the unalienable rights of conscience—nor evidence of their harmless influence on the religious liberties of the people; nor can the plea of *custom* excuse or justify them. Lawyers know, and all others, especially those who make laws, ought to know, that custom, in legal parlance, signifies a usage or practice, time immemorial, neither against law, nor individual nor public right. The practice to which we are objecting was commenced years after the adoption of our State Constitution, in direct opposition to its expressed provisions; and the plea of custom, to justify acts or practices against the unalienable rights of conscience and the provisions of the Constitution, is just as liable to objection as it would be if pleaded by any wrong doer as proof of right to do wrong! It is no excuse nor justification of a wrong, that the aggressor has been accustomed to wrong doing. Nor can repeated violations of the Constitution be justified under a plea of custom. The Constitution—the "supreme law of the land"—cannot recognize nor justify legislative enactments, judiciary decisions, nor usages, nor practices, by public officers nor private citizens, against its vital principles and its express provisions."

The gentleman from Washington county (Mr. Rogers,) has thought proper to appeal to the fathers of the constitution of 1777; and gratuitously assuming, that they appointed chaplains and paid them out of the public money, he confidently alleges that "they were not afraid, by so doing, of a union of church and state."

I will also appeal to those patriots and sages of the revolution, and show, by their testimony, that the gentleman is mistaken both in his principles and conclusions. That that Convention did fear a union of church and state—that they were aware of the quarter where the danger lay—and indicated the direction in which it would proceed—and endeavored to guard against its approaches, is proved by the very provision of the constitution on which my objection to the resolution before this house is grounded. I happen to possess a knowledge of the history of that article of our constitution. An actual attempt made by a member of that Convention to unite church and state by constitutional pro-

visions, caused the introduction of the article in question into the constitution. There was one and only one clergyman who was a member of that Convention. So anxious was he that the (*Presbyterian*) church should not lose ground by the revolution, that his whole thoughts seemed to be engrossed with that subject, and all his influence was exerted to get, to use his phrase, "*something done for the church.*" He was almost constantly worrying the other members with his intercessions to make some provision for the support of the church. "Something (says he) must be done for the church"—"We ought to do something for the church"—"Do you intend to do something for the church? Do let us do something for the church," was rung in their ears, till John Jay, General Gansevoort, and Gouverneur Morris, deemed it proper to do something in order to put a stop to such a course of conduct, and therefore inserted in the constitution the provision excluding the clergy from a participation in political power. The Rev. member, despairing of getting any thing more done for "the church," took up his line of march homeward the day following that on which the committee reported the constitution to the Convention, leaving the political concerns of the nation to their own fate, or trusting them (as was right) to those who had no interest nor disposition to pervert political power to ecclesiastical purposes. The exertions of the member alluded to, to get his *creed* adopted as the state religion, must have been very obvious, and the course pursued by him very objectionable, to have caused such an unpleasant excitement as it did among several members of the Convention—an instance of which I will mention. When he asked leave of absence, Mr. Jay rose and seconded the motion, and said he "hoped that the gentleman's request would be granted unanimously; and further, that when the gentleman got home, he hoped he would remain there, and never come back again;" which in fact proved to be the case.

But, Sir, if every thing which has been urged against the adoption of the resolution, in question, were laid aside and disregarded, I have another reason to offer against it, and the whole measures and practices connected with it, which would render it utterly impossible for me to be in favor of it. I am bound to oppose it. I have taken an oath that I would not vote for it. Every member of this house has virtually done the same thing. I have sworn that I will support the constitution of this state. The constitution declares that "no minister of the gospel, or priest of any denomination whatsoever, shall at any time hereafter, under any pretence or description whatever, be eligible to, or capable of holding any

civil or military office within this state." I have taken an oath that I will support this provision of the constitution, and consequently have sworn that I will not appoint any clergyman to office, contrary to its interdiction: and then to turn round and immediately appoint them by dozens, to the "office or place" as civil or ecclesiastical functionaries of the legislature, is too obvious a discrepancy to require further comment. I can't "go it." I have no religion which can accommodate itself to such an inconsistency, nor any morality that will justify it.

NOTE C.

A friend, on reading this passage, remarked to the Author, that he thought it incorrect to compare our political *Lazaroni* with *Lazarus*, because the latter was a saint, and as such received into heaven. The apology I have to make for the passage, is, that I have compared them only in one point, that of rejoicing in the "spoils" of office, which fall to them from the seats of power and patronage, as Lazarus did in the crumbs that fell to him, as a beggar, from the tables of the rich. We all know that our political *Lazaroni* are as far from being saints as *Lazarus* was from being a sinner. Too many of them are totally destitute of public or private virtue; and these, I will venture to say, in nine cases out of ten, are the very ones who cry the loudest against *Priestcraft*. It is indeed a lamentable fact, that neither public nor private virtue, neither public services, nor useful talents, are now the best passports to office, or political distinction. It is but a few weeks since, as I am credibly informed, that a respectable, if not a very lucrative, office, in this state, was conferred upon a man, who had been long well known, in his neighborhood, as a *Highbinder*! This is one of the fruits of Infidelity, as well as party spirit: for certain it is, that such a man could not have been the choice of men believing in the Christian Religion: And certain is it, also, that without a sincere belief in Christianity, no man can be safely trusted either in a public or private station. Without that love and fear of God which the Bible, and the Bible alone, inculcates, there is no tie that can bind any man to the strict performance of his duty. What is called the *Law of Honor* is an empty name, vague in its meaning, and still more so in its application, and as likely to produce wrong as right. So a *Republican*, by name, may be a *Tyrant* in principle and practice. But a sincere Christian will be an honest man, a faithful public servant, and a true friend to the liberties of his country, and of mankind. He will never consent to do the dirty work of any

party; he will indeed despise all party shackles, and be governed by principle alone.

NOTE D.

The Letters of SHERLOCK were written under circumstances which precluded access to Authorities. This must apologise for the mistake I have made in saying, that LUTHER uniformly addressed the Pope, Leo X. in terms of respect and veneration. He did so in the commencement of the warfare between them; but as that waxed warm, I find, by reference to Roscoe's *Life of Leo*, that LUTHER's respect for his illustrious antagonist, gave way to far different feelings, and he mingled no small share of satire with his argument.

NOTE E.

LITERAL SCRIPTURAL VIEWS

Of Faith—Infidelity—Divine Worship—Prayer and Praise.

I. Of the Nature of Faith and its Objects.

The kingdom of God is at hand; repent ye, and believe the gospel. Mark i. 15.

This is his commandment, That we should believe on the name of his Son Jesus Christ. 1. John iii. 23. John vi. 29.

The just shall live by his faith. Habak. ii. 4.

Abram believed in the Lord, and he counted it to him for righteousness. Gen. xv. 6. Rom. iv. 3.

Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee. Mat. ix. 2.

He that believeth, and is baptised, shall be saved. Mark xvi. 16.

Blessed is she who believeth; for there shall be a performance of those things which were told her from the Lord, Luke i. 45. Acts xxvii. 25.

Jesus said to the woman, Thy sins are forgiven, &c. Thy faith hath saved thee, go, &c. Luke vii. 48, 50.

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. John i. 12.

The Son of man must be lifted up, that whosoever believeth in him should not perish, but have eternal life, &c. He that believeth in him is not condemned, &c. He that believeth on the Son, hath everlasting life. John. iii. 14—16, 18, 36.

He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life, &c. Whom he hath

sent, him ye believe not. And ye will not come to me, that ye might have life. John v. 24, 38, 40.

What shall we do, that we may work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. He that cometh to me, shall never hunger; and he that believeth on me, shall never thirst. This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life, &c. He that believeth on me, hath everlasting life, &c. I am the living bread which came down from heaven: If any man eat of this bread he shall live for ever, &c. Whoso eateth my flesh, and drinketh my blood, hath eternal life, &c. He dwelleth in me, and I in him, &c. I live by the Father; so that he that eateth me, even he shall live by me. This is, &c. John vi. 28, 29, 35, 40, 47, 51, 54, 56, 57.

He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die, &c. John xi. 25, 26.

Jesus saith to Thomas, Reach hither thy finger, &c. Be not faithless, but believing. Jesus saith unto him, Because thou hast seen me, thou hast believed: Blessed are they that have not seen, and yet have believed, &c. These things are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name. John xx. 27, 29, 31.

Through his name, whosoever believeth in him, shall have remission of sins. Acts x. 43.

We believe, that through the grace of the Lord Jesus we shall be saved. Acts xv. 11.

Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thine house. Acts xvi. 30, 31. ii. 38.

I kept back nothing that was profitable, &c. Testifying both to the Jews, and also to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ. Acts xx. 20, 21.

That they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Acts xxvi. 18.

The gospel of Christ is the power of God unto salvation, to every one that believeth, &c. For therein is the righteousness of God revealed, from faith to faith: As it is written, the just shall live by faith. Rom. i. 16, 17.

Now the righteousness of God without the law is manifest, &c. Even the righteousness of God, which is by faith of

Jesus Christ unto all, and upon all them that believe, &c. Jesus Christ, whom God hath set forth to be a propitiation through faith in his blood, &c. That he might be just, and the justifier of him which believeth in Jesus, &c. We conclude, that a man is justified by faith without, &c. It is one God which shall justify the circumcision by faith, and uncircumcision through faith. Rom. iii. 21, 22, 24—26, 28, 30.

To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness, &c. We say, that faith was reckoned to Abraham for righteousness, &c. Therefore it is of faith, that it might be by grace, &c. It was imputed to him for righteousness, &c. For us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord, &c. Rom. iv. 5, 9, 16, 22, 23, 24. Gen. xv. 6.

Being justified by faith, we have peace with God, &c. We have access by faith, unto his grace wherein we stand, &c. Rom. ix. 30, 31.

Christ is the end of the Law for righteousness to every one that believeth, &c. If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, &c. For the scripture saith, Whosoever believeth on him shall not be ashamed. Rom. x. 4, 9, 10, 11. Isa. xxviii. 16.

For by faith ye stand. 2. Cor. i. 24.

A man is not justified by the works of the law, but by the faith of Jesus Christ : Even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law, &c. And the life which I now live in the flesh, I live by the faith of the Son of God. Gal. ii. 16, 20.

Abraham believed God, and it was accounted to him for righteousness, &c. They which are of faith, the same are the children of Abraham. And the scripture foreseeing that God would justify the heathen through faith, &c. They which be of faith, are blessed with faithful Abraham, &c. That the promise by faith of Jesus Christ, might be given to them that believe, &c. Ye are all the children of God by faith in Jesus Christ. Gal. iii. 6—9, 11, 22, 26.

By grace are ye saved through faith. Eph. ii. 8.

We have boldness and access, with confidence, by the faith of him, &c., that Christ may dwell in your hearts by faith. Eph. iii. 12, 17.

Not having mine own righteousness, &c., but that which is through the faith of Christ. Phil. iii. 9.

You are risen with him through the faith of the operation of God, &c. Col. ii. 12.

God hath, &c. chosen you to salvation, through sanctification, &c. and behalf of the truth. 2 Thess. ii. 13.

Now the end of the commandment is charity, &c. and of faith unfeigned. 1 Tim. i. 5.

Fight the good fight of faith ; lay hold on eternal life. 1 Tim. vi. 12.

Wise unto salvation, through faith, which is in Christ Jesus. 2 Tim. iii. 15.

Leaving the principles of the doctrine of Christ, &c. of faith towards God, &c. but followers of them, who through faith and patience inherit the promises. Heb. ix. 28.

Cast not away therefore your confidence which hath great recompence of reward, &c. Yet a little while, and he that shall come, will come, and will not tarry. Now the just shall live by faith, &c. We are not of them who draw back unto perdition ; but of them who believe to the saving of the soul. Heb. x. 22, 35, 37, 38, 39. Col. i. 23.

By faith, Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, &c. By faith Enoch was translated, that he should not see death, &c. He had this testimony, that he pleased God ; but without faith it is impossible to please God : For he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him. By faith Noah, &c. and became heir of the righteousness which is by faith. Heb. xi. 4, 7. Gen. iii. 3, 5, &c.

For you, who are kept by the power of God through faith unto salvation, &c. receiving the end of your faith, even the salvation of your souls, &c. For you, who do believe in God who raised him, &c. 1 Pet. i. 5, 9, 21.

Behold I lay in Sion a chief corner-stone, &c. and he that believeth on him shall not be confounded. 1 Pet. ii. 6. Isa. xxviii. 16.

This is his commandment, That we should believe on the name of his son Jesus Christ, and love, &c. 1 John iii. 23.

Whosoever believeth that Jesus is the Christ, is born of God, &c. This is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God ? &c. He that believeth on the Son of God, hath the witness in himself, &c. You that believe, &c. that ye may know that ye have eternal life. 1 John v. 1, 4, 5, 10, 13.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin

worms destroy this body ; yet in my flesh shall I see God ; whom I shall see for myself, and mine eyes shall behold, and not another, &c. Job xix. 25, 28.

The Centurion said, Lord, I am not worthy, &c. but speak the word only, and thy servant shall be healed ; for I am a man under authority, &c. And I say to this man, go, and he goeth ; and unto another, come, and he cometh, &c. When Jesus heard this, he said, &c. I have not found so great faith, no not in Israel, &c. Many shall come from east and west, and shall sit down with Abraham, &c. Mat. viii. 8, 11.

Believe ye, that I am able to do this : They said to him, yea Lord. Mat. ix. 28, 29.

Peter, when he saw the wind boisterous, he was afraid : and beginning to sink, he cried, Lord save me. And immediately Jesus stretched forth his hand, and caught, and said unto him, O thou of little faith, wherefore didst thou doubt ? Mat. xiv. 30, 31.

Jesus said to her, O woman, great is thy faith, be it unto thee as thou wilt. Mat. 22, 28.

Thy faith hath made thee whole, go in peace. Mark v. 27, 29, 34. Mat. ix. 18, 21.

Jesus saith unto them, Have faith in God, &c. Mark xi. 22, 23. Mat. xxi. 21.

His own received him not, but as many as received him, to them he gave to become, &c. those who believe in his name, &c. John seeing Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he, of whom I said, after me cometh a man, which is preferred before me : for he was before me, &c. And I saw and bare record, that this is the Son of God, &c. Andrew said to his brother Simon, we have found the Messias, which is, being interpreted, the Christ, &c. Philip said to Nathaniel, We have found him of whom Moses, in the Law and the Prophets, did write, Jesus of Nazareth, the Son of Joseph, &c. Nathaniel said, Thou art the Son of God ; thou art the King of Israel. Jesus said, Because I said, &c. Believest thou ? thou shalt see greater, &c. John i. 11, 12, 29, 30, 34, 36, 40, 41, 45, 49, 50.

His disciples, &c., believed the scripture, and the word which Jesus had said. John ii. 22, 23.

The Samaritans believed on him for the saying of the woman, &c. and more believed because of his own word, and said unto the woman, Now we believe not for thy saying ; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world, &c. Jesus said

to the nobleman, Go thy way, thy son liveth ; and the man believed the word that Jesus had spoken unto him, and he went his way, &c. And himself believed, and his whole house. John ii. 39, 41, 42, 49, 50, 53.

The man who was born blind, Christ cured : and when the Jews had cast him out, Jesus heard of it ; and when he had found him, he said unto him, dost thou believe on the Son of God ? And he answered and said, Who is he, Lord, that I might believe on him ? &c. It is he that talketh with thee. And he said, Lord I believe : and he worshipped him. John ix. 33, 38.

Ye believe in God, believe also in me. John xiv. 1.

The Father himself loveth you, because ye have loved me, and have believed that I came out from God, &c. Now are we sure, that thou knowest all things, &c. By this we believe, that thou camest forth from God. John xvi. 27, 30.

I have given unto them the words which thou gavest to me. and they have received them ; and they have known surely, that I came out from thee, and they have believed, that thou didst send me. John xvii. 8, 25. xi. 45. 1 John v. 10, 11.

Thomas, &c., said unto him, My Lord and my God, &c. Jesus saith, &c. Blessed are they that have not seen, and yet have believed. These *things* are written, that ye might believe that Jesus is the Christ the Son of God. John xx. 28, 29, 31.

The Eunuch said, What doth hinder me to be baptized ? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. He baptized him. Acts viii. 36—38.

Testifying both to the Jews, &c., faith towards our Lord Jesus. Acts xx. 20, 21.

To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness, &c. Abraham, against hope, believed in hope, &c. And being not weak in faith, he considered not his own body now dead, &c. but was strong in faith, giving glory to God ; and being fully persuaded, that what he had promised, he was able also to perform : and therefore it was imputed to him for righteousness. Rom. iv. 5, 16, 13—25.

The righteousness, which is of faith, speaketh on this wise: say not in thine heart, Who shall ascend into heaven ? that is, to bring Christ down from above : or, Who shall descend into the deep ? that is, to bring up Christ again from the dead. But what saith it ? The word is nigh thee, in

thy mouth, and in thy heart; that is, the word of faith which we preach : That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved ; for with the heart men believeth unto righteousness. Rom. x. 6—10.

My preaching was not with enticing words, &c. that your faith should not stand in the wisdom of men, but in the power of God. 1 Cor. iv. 4, 8.

We also believe, and therefore speak ; knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you, &c. while we look not at the things which are seen, but at the things which are not seen, &c. 2 Cor. iv. 13, 14, 18.

We know that if our earthly house of this tabernacle, were dissolved, we have a building of God, an house not made with hands, eternal in the heavens, &c. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord, &c. Knowing therefore the tenor of the Lord, we persuade men, &c. 2 Cor. v. 1, 6, 8, 11.

Therefore we both labour, and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe. 1 Tim. iv. 10.

When I call to remembrance the unfeigned faith that is in thee, &c. I am not ashamed, for I know whom I have believed ; and I am persuaded, that he is able to keep that which I have committed unto him against that day. 2 Tim. i. 5, 12. James i. 5, 6.

The word, &c. did not profit them, not being mixed with faith in them that heard it, &c. We which have believed, do enter into rest. Heb. iv. 2, 3.

Faith is the substance of things hoped for, the evidence of things not seen, &c. For he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him, &c. By faith Abraham, &c. sojourned in the land of promise, &c. For he looked for a city which hath foundations, whose builder and maker is God through faith. Also Sarah, herself received strength, &c. because she judged him faithful who had promised, &c. Those all died in the faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed, &c. Abraham offered Isaac, &c., accounting that God was able to raise him up from the dead, &c. Moses had respect unto the recompence of reward, &c., as seeing him who is invisible. And some refu-

sed deliverance, that they might obtain a better resurrection. Heb. xi. 1, 6, 9—11, 13, 17, 19, 26, 27, 35. vi. 18.

If any of you lack wisdom, let him ask of God, &c., but let him ask in faith, nothing wavering: For he that wavereth is like a wave of the sea, &c. For let not that man think he shall receive any thing of the Lord. James i. 5—7.

Blessed be God, &c., which hath begotten us again unto a lively hope, through the resurrection of Jesus Christ, &c., whom, having not seen, ye love; in whom, though now you see not, yet believing, &c., who by him do believe in God, &c., that your faith and hope might be in God. 1 Pet. i. 3, 8, 21.

To them that have obtained like precious faith with us. 2. Pet. i. 1.

We know that when he shall appear, we shall be like him; for we shall see him as he is. That we should believe on the name of his Son Jesus Christ. 1 John iii. 2, 3, 23—v. 18.

We have seen and do testify that the Father hath sent the Son to be the Saviour, &c. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. 1 John iv. 14—16.

Whosoever believeth that Jesus is the Christ, is born of God, &c. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God, &c. If we receive the witness of man, the witness of God is greater, &c. We know we are of God. We know that the Son of God is come, &c. His Son Jesus Christ; this is the true God, and eternal life. 1 John v. 1, 5, 9, 19, 20.

But ye beloved, building up yourselves in your most holy faith, keep, &c. Jude 20.

II. Further Benefits and Advantages of Faith.

Noah believed, was moved with fear, built the Ark, and was saved. Heb. xi. 7.

Pharaoh's Servants, who believed God's Word, secured their cattle from the hail. Exod. ix. 18—21, 24.

I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Psal. xxvii. 13. Isa. vii. 9.

Behold, God is my salvation, I will trust, &c. Therefore with joy shall ye draw water out of the wells of salvation. Isa. xii. 2, 3.

Daniel was taken up out of the den, and no manner of hurt, &c., because he believed in his God. Dan. vi. 23.

Ninevah believed God, and proclaimed a fast, &c. Jonah iii. 5, &c. 10.

Jesus saith unto *the blind men*, Believe ye that I am able to do this? They said unto him, yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened. Matth. ix. 28—50. Luke xviii. 42.

The faith of the woman with the bloody issue derived virtue from Christ to heal her, &c. Mark v. 27—29, 35, 36, 42.

If thou canst believe, all things are possible to him that believeth, &c. He cried out, Lord, I believe: help thou my unbelief. Jesus healed his child. Mark ix. 23—27.

What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. Mark xi. 27. James i. 5, 6, 7. Mat. xxi. 22.

The Centurion's faith healed his servant. Luke vii. 9, 10. Mat. viii. 13.

I am come a light into the world, that whosoever believeth on me, should not abide in darkness. John xii. 46.

Through faith in his name, hath made this man strong, whom ye see and know; yea, the faith which is by him, hath given him this perfect soundness, in the presence of you all. Acts iii. 18.

Paul's faith saved the passengers in their dangerous voyage, and in shipwreck; he believed God. Acts. xxvii. 22—25.

We are always confident; knowing that whilst we are at home in the body, we are absent from the Lord; for we walk by faith, and not by sight. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. 2 Cor. v. 6—8.

In whom, after that ye believed, ye were sealed with the holy spirit. Eph. i. 18.

Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. Eph. vi. 16.

Faith enabled men to do and suffer great things for God. See at large, Heb. xi. xii. 1, 2, &c.

And the prayer of faith shall save the sick, and the Lord shall raise him up. James v. 15.

This is the victory that overcometh the world, even our faith. 1 John v. 4.

III. *The Effects, or Fruits, by which we know a right Faith.*

Examine yourselves, whether ye be in the right Faith. 2 Cor. xiii. 5.

That the trial of your faith being much more precious than

of gold, &c., might be found unto praise, and honor and glory, at the appearing of Jesus Christ. 1 Pet. i. 7.

The Woman who had much forgiven unto her, loved much, and expressed it much ; and Jesus said, Her sins, which are many, are forgiven ; for she loved much ; but to whom little is forgiven, the same loveth little. Luke vii. 38, 42, 43, 47.

Abraham rejoiced to see my day ; he saw it, and was glad. John viii. 56. Luke ii. 28, 29.

When the Eunuch had believed, he went on his way rejoicing. Acts viii. 39, 39.

We might have strong consolation, who have fled for refuge to lay hold upon the hope set before us ; Which is the anchor of the soul, sure and stedfast, entering into that within the veil, &c. Heb. vi. 18, 19.

By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an Ark, &c. By faith Abraham, when he was called to go, &c., obeyed ; and he went out, not knowing whither he went, &c., confessed that they were strangers, &c. By faith Abraham when he was tried, offered up Isaac, &c., his only begotten Son, of whom it was said, &c. By faith, Moses refused to be called the son of Pharaoh's daughter ; chusing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season : esteeming the reproach of Christ greater riches than the treasures in Egypt : for, &c. Heb. xi. 7, 8, 13, 17, 18, 24—26.

What doth it profit, my brethren, though a man say he hath faith, and have not works ? Can faith save him ? Faith, if it hath not good works, is dead, being alone ; yea, a man may say, Thou hast faith, and I have works ; show me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God, &c., but wilt thou know, O vain man, that faith without works is dead ? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar ? Seest thou how faith wrought with his works ? and by works was faith made perfect, &c. Faith without works is dead. James ii. 14, 17—22, 26.

Jesus Christ, whom having not seen, ye love ; in whom, though now ye see him not, yet believing ye rejoice with joy unspeakable and full of glory. 1 Pet. i. 7, 8.

Unto you therefore which believe, he is precious. 1 Pet. ii. 7.

We know that when he shall appear, we shall be like him ; for we shall see him as he is. And every man that hath this hope in him, purifieth himself as he is pure. 1 John iii. 2, 3.

*IV. The dangerous Nature and Consequences of Infidelity,
or Unbelief.*

The old world, though informed of the flood by Noah, yet because of unbelief was destroyed by it. Gen. vi. vii.

When Lot had told his sons in law, that God would destroy the city, and had advised him to go out, they believed him not, and were destroyed in the overthrow. Gen. xix. 12—14, 25. Exod. ix. 19, 21, 25.

I will hide my face, &c., for they are children in whom is no faith. Deut. xxxii. 20.

The lord, in Samaria, because he believed not the word of God, &c., as God had spoken, &c., was trod to death, &c. 2 Kings vii. 1, 2, 17—20.

A fire was kindled against Jacob, and anger also came up against Israel, because they believed not in God, and trusted not in his salvation. Psal. lxxviii. 21, 22.

Wo unto thee, Chorazin ! wo unto thee, Bethsaida ! for of the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sack-cloth and ashes. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell : for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. Mat. xi. 21, 23.

He that believeth not is condemned already ; because he hath not believed in the name of the only begotten Son of God, &c. He that believeth not the Son, shall not see life ; but the wrath of God abideth on him. John iii. 18, 36.

I said therefore unto you, That ye shall die in your sins ; for if ye believe not that I am he, ye shall die in your sins. John viii. 24.

If a man abide not in me, he is cast forth a branch, and is withered ; and men gather them, and cast them into the fire, and they are burned. John xv. 6.

The Lord Jesus shall be revealed from heaven, taking vengeance on them, &c., that obey not the gospel, &c., who shall be punished with everlasting destruction, &c. 2 Thess. i. 7, 8.

I swear in my wrath, they shall not enter into my rest. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. And to whom sware he, that they should not enter into his rest, but to them that believe not ? So we see, that they could not enter in, because of unbelief. Heb. iii. 11, 12, 18, 19. Numb. xiv. 22—23. Psal. cvi. 24—26.

If we sin, &c., there remaineth no more sacrifice, &c., but a certain fearful looking for of judgment and fiery indignation, &c. The just shall live by faith : but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition ; but of them that believe unto the saving of the soul. Heb. x. 26—29, 38, 39.

See that ye refuse not him that speaketh. For if they escaped not, who refused him that spake on earth ; much more shall not we escape, if we turn away from him that speaketh from heaven. Heb. xii. 25.

The fearful and unbelieving, &c., shall have their part in the lake, which burneth with fire and brimstone, which is the second death. Rev. xxi. 8.

He that despised Moses' law, died without mercy. &c., of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God ? Heb. x. 28, 29.

V. Of the Worship of God.

Thou shalt have no other God before me : Thou shalt not make unto thee any graven image, &c., thou shalt not bow down thyself to them, nor serve them : For I the Lord thy God, am a Jealous God, &c. In all places where I sound my name, I will come unto thee, and I will bless thee. Exod. xx. 3, 4, 5, 24.

There will I meet with thee, and commune with thee from above the mercy seat. At the door of the tabernacle of the congregation, &c., where I will meet you, to speak there unto thee. And there I will meet with the children of Israel : and the tabernacle shall be sanctified by my glory, &c. Exod. xxv. 22. xxix. 42, 43. xx. 24.

Serve ye the Lord ; and if it seem evil unto you to serve the Lord, &c. But as for me and my house, we will serve the Lord. And the people answered and said, God forbid that we should forsake the Lord, to serve other Gods, &c. He is the only God, &c. Josh. xxiv. 14—16, 19.

Elkanah went up out of his city yearly, to worship, and to sacrifice unto the Lord of hosts. 1 Sam. i. 1. 3.

But as for me, I will come into thy house, &c., and in thy fear will I worship towards thy holy temple. Psal. v. 7.

All the ends of the world shall remember, and turn unto the Lord, and all the kindreds of the nations shall worship before thee : for the kingdom is the Lord's, and he the governor among the nations. All they that are set upon earth, shall eat and worship, &c. A seed shall serve him. Psal. xxii. 27—30.

I will wash mine hands in innocency, so will I compass thine altar, O Lord, &c. I have loved the habitation of thy house, and the place where thine honor dwelleth. Psal. xxvi. 6, 2. Isa. i. 11, 12, &c. lxvi. 3. Jer. vi. 19, 20.

All the earth shall worship thee, and shall sing unto thee, &c. Psal. lxvi. 4. lxviii. 1, 23, &c.

Give unto the Lord the glory due his name ; and worship the Lord in the beauty of holiness. Psal. xxix. 2. xxvi. 4, 6—9. 1 Chron. xvi. 29.

I will call upon thee, &c. All nations whom thou hast made, shall come and worship before thee, O Lord, and shall glorify thy name : For thou art great, and dost wondrous things : thou art God alone. Psal. lxxxvi. 7—10. Rev. xv. 4.

God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him. The Lord is a great God, &c. O come let us worship and bow down ; let us kneel before the Lord our Maker : for he is our God, and we are the people of his pasture. Psal. lxxxix. 6, 7. xcv. 3, 6, 7.

The Lord reigneth, &c., worship him all ye gods, &c., for thou Lord art high above all the earth ; thou art exalted far above all gods. Psal. xcvi. 1, 7, 9.

Exalt ye the Lord over God, and worship at his footstool ; he is holy. Psal. xcix. 5, 9.

I will worship toward thy holy temple. Psal. cxxxviii. 2.

Keep thy foot when thou goest to the house of God ; and be more ready to hear, than to give the sacrifice of fools, &c. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God : for God is in heaven, and thou upon earth ; therefore let thy words be few.. Eccles. v. 1, 2.

Yet I am the Lord thy God, and thou shalt know no God but me : for there is no Saviour besides me. Hosea xiii. 4. Isa. xxxvii. 20.

And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year, to worship the King, the Lord of Hosts, &c. Zach. xiv. 16.

Get thee hence, Satan ; for it is written. Thou shalt worship the Lord thy God, and him only shalt thou serve. Mat. iv. 10.

Our fathers worshipped in this mountain, and ye say that in Jerusalem is the place where men ought to worship, &c. The hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye

know not what, &c., but the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth : For the Father seeketh such to worship him. God is a spirit, and they that worship him, must worship him in spirit and in truth. John iv. 20—24.

When he bringeth in the first begotten into the world, he saith, and let all the Angels of God worship him. Heb. i. 6.

Ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifice, acceptable to God by Jesus Christ. 1 Pet. ii. 5.

The four and twenty elders fall down before him that sat on the throne, and worship him that liveth, &c. Rev. iv. 10, 11.

Fear God, and give glory unto him, &c. And worship him that made heaven and earth, and the sea, and the fountains of waters. Rev. xiv. 7. xv. 4. iv. 2—11. v. 13.

Worship God. Rev. xix. 10. xxii. 9.

Sanctify the Lord God in your hearts. 1 Pet. iii. 15.

The Lord &c., he will famish all the gods of the earth, and men shall worship him, every one. Zeph. ii. 11.

VI. Of the Duty and Fruits of Prayer.

Abraham prayed for Abimelech unto God, and God healed him and his. Gen. xx. 17.

O Lord God of my master Abraham, I pray thee send me good speed this day, &c. Gen. xxiv. 12—14.

And Isaac entreated the Lord for his wife, &c., and the Lord was intreated of him, &c. Gen. xxv. 21.

Jacob prayed unto God, in his distress about Esau, and prevailed. Gen. xxxiii. 9—12. 24, 25, 26, 28. xxxiii. 4. Hosea xii. 4, 5.

Moses cryed unto God for Pharoah, to remove their plagues. Exod. viii. 12, 13. ix. 33. x. 18.

Moses prayed hard and often for Israel, and prevailed. Exod. xxxii. 11—14. 31, 32. Numb. xiv. 18—20. Deut. ix. 25—27, &c.

I besought the Lord at that time, saying, O Lord God, thou hast begun to show thy servant, &c. Deut. iii. 23, 24, &c.

Joshua prayed when Israel had fled before the men of Ai. Josh. vii. 5—9.

Deliver us only, we pray thee, this day. Judges x. 14, 15.

Then Manoah entreated the Lord, and said, O my Lord, let the man of God, which thou didst send, come again unto us, and teach us what we shall do unto the child. And God hearkened unto the voice of Manoah. Judges xiii. 8, 9.

Sampson called on the Lord, and said, Thou hast given this great deliverance into the hand of thy servant, and now shall I die for thirst? And God clave a hollow place that was in the jaw, and there came water thereout. Judges xv. 18, 19.

As for me, God forbid that I should sin against the Lord, in ceasing to pray for you. 1 Sam. xiii. 23.

David prays, &c. 2 Sam. vii. 17—29.

God said to *Solomon*, Ask what I shall give thee: And *Solomon* asked *wisdom to govern*. And God was pleased, &c., and God gave him wisdom, and understanding, and riches, and honor also. 1 Kings iii. 5—13.

See *Solomon's prayer at the dedication of the temple*. 1 Kings viii. 22—53, &c. ix. 2, 3. 2 Chron. i. 7, 8, &c.

Elijah, the Prophet, prayed that it might be made known that God was God in Israel, when others were for *Baal*: And God heard him, and caused fire to come down and consume the sacrifice. Kings xviii.—36—38. xvii. 21, 22.

Asa prayed for help against the *Ethiopian Army* of a thousand men, and prevailed. 2 Chron. xii. 10—12.

When *Moab*, &c. came against *Jehoshaphat*, he stood in the congregation in the house of the Lord, and prayed for help. And God heared, and answered. 2 Chron. xx. 5—12, 15, 24.

Hezekiah being sick, prayed. 2 Chron. xxxii. 24.

Nehemiah, when he heard of the *Affliction of the Jews*, he wept, and murmured, and fasted, and prayed. Nehem. i. 4—8, &c.

So again, when Israel were building, and in danger of enemies. Nehem. iv. 4, 5, 9. Ezra viii. 21. ix.

I would make supplication to my Judge. Job ix. 15.

My God; for unto thee will I pray: my voice shalt thou hear in the morning: O Lord, in the morning will I direct my prayer unto thee, and will look up. Psal. v. 2, 3.

He forgetteth not the cry of the humble. Psal. ix. 12, x. 17.

Call upon me in the time of trouble; I will deliver thee, &c. Psal. l. 15.

See *David's prayer*. Psal. li. 1—15.

The saints plead with God their relation to him, and the opposite state of their enemies. Psal. lxxix. Isa. lxiii. 15, 16, &c. lxii. 8, 9. &c.

He will regard the prayer of the destitute, and not despise their prayers. Psal. cii. 17, x. 17.

The Lord is nigh unto all that call upon him; to all that call upon him in truth: He will fulfil the desire of them

that fear him : he also will hear their cry, and will save them.
Psal. cxlv. 18, 19 Nehem. i. 11.

The sacrifice of the wicked, is an abomination to the Lord ; but the prayer of the upright is his delight, &c. He heareth the prayer of the righteous. Rev. xi. 8, 29.

Thou hast not called upon me, O Jacob. Isa. xlili. 22.

See the prayers of the Church for the Lord's return, &c.
Isa. Ixiii. 15—19, lxiv.

Therefore pray not then for this people, neither lift up cry nor prayer for them, neither make intercession to me ; for I will not hear thee. Seest thou not what they do ? &c. Jer. vii. 16, 17. xi. 11, 14, xiv. 11, 12.

Jeremiah prayed for Israel, when he prophesied the dearth.
Jer. xiv. 7—9, 18—22.

The Lord said unto him. Though Moses and Samuel stood before me, my mind could not be toward this people, &c. Jer. xv. 1.

Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me and find me, when ye shall search for me with all your heart. Jer. xxix. 12, 13.

When God had promised many things that he would do for his, he saith, I will yet for this be enquired of by the house of Israel, to do it for them. Ezek. xxxvi. 24—37.

Daniel desired his companions, that would ask mercy of the God of heaven, concerning the secret of the king's dream; that Daniel and his followers should not perish, &c. *And it was revealed to him.* Dan. ii. 17—19.

Now when Daniel knew that the writing was signed, he went into his house, and his windows being open in his chamber, towards Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Dan. vi. 10, 11.

Sanctify a fast, &c., and cry unto the Lord : Alas for the day, &c. Joel i. 14, 15, &c.

Sanctify a fast, &c., let the priests, the ministers of the Lord weep &c., and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them : wherefore should they say amongst the people, Where is their God ? Then will the Lord be jealous for his land, and pity his people, &c. And it shall come to pass, that whosoever shall call on the name of the Lord, shall be delivered. Joel ii. 15—18. 32. Acts ii. 21.

Seek ye me, and ye shall live, &c. Seek the Lord, and ye shall live, &c. I hate, I despise your feasts, &c. Let

judgment run down as water, and righteousness, &c. Amos v. 4, 6, 21, 24.

Pray for them which despitefully use you and persecute you. Mat. v. 44.

When thou prayest thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues, &c., but thou when thou prayest, enter into thy closet; and when thou hast shut thy door, pray to thy Father, &c., and when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking, &c. Your Father knoweth what things ye have need of before ye ask him; after this manner therefore pray ye: Our Father, &c. Mat. vi. 5—13. Luke xi. 1, 2, &c.

Christ looking up to heaven, he blessed the *bread and fishes*, &c., he went up into a mountain apart to pray, &c. Peter said, Lord save me. Mat. xiv. 19, 23, 30.

The woman of Canaan would not give off asking till she had obtained. Mat. xv. 22—28.

The two blind men would not cease crying till they were heard. Mat. xx. 21, 22, 30, 31, 32, 33.

Christ fell on his face and prayed, saying, O my Father, if it be possible, &c. Watch and pray, that ye enter not into temptation, &c. He prayed again, and again, &c. He kneeled down and prayed. Mat. xxvi. 39, 41, 42, 44. Luke vi. 12. Luke xxii. 41, 46.

Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. Luke x. 2.

And it came to pass, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, &c. Luke xi. 1, 2.

And he spake a parable unto them, that men ought always to pray, and not to faint; saying, There was in a city a judge, &c. Shall not God avenge his own elect, which cry day and night unto him? &c. I tell you that he will avenge them. Luke xviii. 1—8. xi. 5—8.

Pray that ye enter not into temptation, &c. Luke. xxii. 40, 46.

Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son, &c. John xiv. 13, 14. xv. 7. xiv. 23, 24, 26.

See Christ's prayer for the church at large. John xvii.

Paul, when he had thus spoken, he kneeled down, and prayed with them all Acts xx. 36.

The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit himself

maketh intercession for us, with groanings which cannot be uttered. Rom. viii. 26.

For this thing, I besought the Lord thrice, that it might depart from me: and he said unto me, My grace is sufficient for thee. 2 Cor. xii. 8, 9.

For this cause I bow my knees unto the Father of our Lord Jesus, &c. That he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man, that Christ may dwell in your hearts by faith, &c. Ephes. iii. 14—17. vi. 18, 19. Phil. i. 4, 9.

Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God, &c. Paul iv. 6. Cal. i. 9. iv. 2, 3, 12. 1 Pet. iv. 7. 1 Thes. iii, 10—12. v. 17, 23, 25.

We pray always for you, that our God would &c., fulfil all the good pleasure of his goodness, and the work of faith. 2 Thes. i. 11. 2 Thes. ii. 16, 17. 2 Thes. iii. 1, 2, 5.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him: But let him ask in faith, nothing wavering; for he that wavereth, is like a wave of the sea, &c., and let not that man think, that he shall receive any thing of the Lord. James i. 5—7. iv. 2, 3. v. 13—16.

Be ye therefore sober, and watch unto prayer. 1 Pet. ii. 7. *See also* 1 Pet. i. 17. iii. 7, 12.

Whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. 1 John iii. 22.

This is the confidence that we have in him, that if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of them. If any man see his brother sin a sin not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death, I do not say that he shall pray for it. 1 John v. 14—16.

The elders, &c., having every one of them bars, and golden vials full of odors, which are the prayers of the saints. Rev. v. 8.

Another Angel come, and stood at the altar, having a golden censer, and there was given unto him much incense, that he should offer it with the prayers of all saints, &c. And the smoke of the incense, with the prayers of the saints, ascended up before God, out of the Angel's hand. Rev. viii. 3, 4.

VII. Of the duty remembering God's goodness and mercy, and of celebrating his praises, and stirring up others so to do.

Thy glorious name is exalted above all blessing and praises. Nehm. ix. 5.

Abraham's servant, when *God had heard his request*, bowed down his head and worshipped the Lord. And he said, blessed be the Lord God of my master Abraham, who hath not left destitute my mastet, of his mercy and his truth, &c. Gen. xxiv. 26, 27—52.

When Jacob said, let us arise, and go up to Bethel, and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went, &c. And he built there an altar, and called the place Ell. Bethel, beause there God appeared unto him, when he fled from the face of his brother. Gen. xxxv. 2, 3, 14, 15,—xxviii. 18, 19, &c.

God commanded Israel to commemorate their deliverance from Egypt once in every year. Exod. xiii. 3—5, &c.

Moses and Israel solemnly celebrated his praise for their deliverance at the Red Sea, in a song of praise. Exod. xv. 2—22.

When Israel defeated the Amalekites, he built an altar and called the name of it Jehovah-nissi; that is, the Lord my banner. Exod. xvii. 13—15.

And Moses told unto Jethro his father-in-law, all that the Lord had done unto Pharoah and to the Egyptians for Israel's sake, &c. And Jethro enquired for all the goodness which he had had done unto Israel, &c., and said, blessed be the Lord who hath delivered you, &c. Now I know that the Lord is greater than all gods. Exod. xviii. 8—11.

When thou hast eaten, and art full, then thou shalt bless the Lord thy God, for the good land which he hath given ther. Dout. viii. 10.

Israel is commanded, especially, to remember their deliverance out of Egypt. Deut. xxvi. 1—3, &c. Exod xiii. 14, 15.

See the Song of Moses, setting forth God's mercy. Deut. xxxii.

Joshua pitched stones in Gilgal, *in memory of Israel's passing dry through Jerico*; that all the people of the earth might know the hand of the Lord, that it is mighty. Josh. v. 5—7, 20—24.

[¶] See the Song of Deborah and Barak, &c. Judges v. 2. Chron. xx. 26. Psalm. xxiv. 1—7.

See the Song of Hannah, &c. 1. Sam. iv. 1—11.

When the Philistines were defeated &c. Samuel set up a stone ; called the name of it Ebenezar, saying, hitherto hath the Lord helped us. 1. Sam. viii. 10—12.

When Abigail met David, and prevented him in his hasty purpose against Nabal, David said unto Abigail, blessed be the Lord God of Israel, which sent thee this day to meet me ; and blessed be thy advice, &c. And when David heard that Nabal was dead, he said, blessed be the Lord that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil, &c. 1. Sam. xxv. 32, 33, 39.

God having promised many great blessings to David, he exclaimed, Let thy name be magnified for ever. The Lord of hosts is the God over Israel, &c. 2. Sam. vii. 6.

And David spake unto the Lord the words of this song, &c. and he said, The Lord is my rock, my fortress, and my deliverer. 2 Sam. xxii. 1, 2.

See the Song of David, on the return of the Ark, &c. 1 Chron. xvi. 8—37.

When the people had offered willingly towards the building of the house of the Lord, David blessed the Lord before all the congregation ; and David said, blessed be thou, O Lord God of Israel our Father, forever and ever. Now, therefore, our God, we thank thee, and praise thy glorious name, &c., that we should be able to offer so willingly, &c. The congregation did so. 1. Chron. xxix. 9, 10, 13—20.

Ezra acknowledges even a small favor to the praise of God. Ezra, ix. 8, 9, 13, 14. vii. 27, 28.

Job, after losing his all, still exclaimed, The Lord gave, and the Lord hath taken away, blessed be the name of the Lord. Job i. 20, 21.

See David's Song of praise for his deliverance. Psal. xviii.

Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness, &c. Thou hast turned for me my mourning into dancing, &c, to the end that my glory may bring praise to thee, and not be silent : O Lord, my God, I will give thanks unto thee for ever. Psal. xxx. 4, 11, 12.

Great is the Lord, and greatly to be praised, in the city of our God, &c, according to thy name, so is thy praise, O God, unto the ends of the earth. Psal. xlvi. 1, 10.

Make a joyfoul noise unto God, all ye lands : sing forth the honor of his name ; make his praise glorious, &c. All the earth shall worship thee, and shall sing unto thee. Oh,

bless our God, ye people, &c. Come and hear, all ye that fear God ; and I will declare what he hath done for my soul : I cried, &c. Blessed be God, which hath not turned away my prayer, nor his mercy from me. Psal. lxvi. 1, 2, 4, 8, 16, 17, 20. lxxxi. 1.

It is a good thing to give thanks unto the Lord ; and to sing praises unto thy name, O most high : to show forth thy loving kindness in the morning, and thy faithfulness every night. Psal. xcii. 1, 2.

O come, let us sing unto the Lord ; let us make a joyful noise to the rock of our salvation : let us come before his presence with thanksgiving, &c. Psal. xcv. 1, 2. xcvi. 1, 2. c. 1, 2.

Bless the Lord, O my soul ; and all that is within me, bless his holy name, &c. And forget not all his benefits ; who forgiveth thee all thy iniquities, who healeth all thy diseases, &c. Psal. ciii. 1—4, 22.

I will praise thee, for I am fearfully and wonderfully made, &c. I will extol thee, my God, O King : and I will bless thy name for ever and ever, &c. Great is the Lord, and greatly to be praised ; and his greatness is unsearchable. I will speak of the glorious honor of thy majesty, and of thy wondrous works ; and men shall speak of the might of thy terrible acts, and I will declare thy greatness ; they shall abundantly utter the memory of thy great goodness, &c. Thy saints shall bless thee ; they shall speak of the glory of thy kingdom, and talk of thy power ; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom Psal. cxlv. 1—12.

In the 148th Psalm, all men and things are called upon to praise the Lord.

In the 12th chapter of Isaiah, the Song of the Church, which she shall sing in the day of her glory, is predicted.

Daniel said, Blessed be the name of God for ever and ever, for wisdom and might are his, and he changeth the times and seasons. He createth kings, and setteth up kings : he giveth wisdom unto the wise, &c. He revealeth the deep and secret things, &c. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now, what we desired of thee ; for thou hast now made known unto us the king's matter, Dan. ii. 19—23.

Nebuchednezzar, when his understanding returned, blessed and praised God, Dan. iv, 34, 37.

When our Saviour had healed the two blind men, they

spread abroad his fame in all that country. Mal. ix. 30, 31. Luke v. 25. xviii. 43.

Mary, upon the promise made to her, praised God : My soul doth magnify the Lord, &c. The heavenly host praised God, saying, Glory to God in the highest, and on earth peace, &c. Simeon took up Jesus, and blessed God, &c. Anna the Prophetess coming in at that instant, gave thanks likewise unto the Lord. Luke i. 46, &c. ii. 13, 14, 28, 29, 36, 38.

Jesus dismissed the man out of whom he had cast the devils, saying, Return to thine own house, and show how great things God hath done unto thee. And he went his way, and published throughout the whole city, how great things Jesus had done unto him. Luke viii. 38, 39.

When Chirst had healed the two men that were lepers, one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down upon his face at his feet, giving him thanks. And Jesus answering, said, Were there not ten cleansed ? But where are the nine ? There are not found who returned to give glory to God, save this stranger. Luke xviii. 12, 14—18.

The whole multitude of the disciples, began to rejoice, and to praise God with a loud voice, for all the mighty works that they had seen ; saying, Blessed be the King, that cometh in the name of the Lord, &c, Jesus said, &c. If these should hold their peace the stones would cry out, &c. Luke xix. 37, 38, 40.

When the lame man was healed, he stood up, and entered with them into the temple, walking, and leaping, and praising God, Acts iii. 8, 9.

He break bread, and gave thanks to God in presence of them all. Acts. xxvii. 35.

Paul and Silas being in prison, sang praises to God, that the prisoners heard. Acts xvi. 24, 25.

To God only wise, be glory, through Jesus Christ, for ever, Amen. Rom. xvi. 27.

The sting of death is sin, &c. But thanks be to God, which giveth us the victory through our Lord Jesus. 1. Cor. xv. 56, 57. 2. Cor. i. 3, 4, 11. 2. Cor. ii. 14. 2. Cor. iv. 13, 15. 2. Cor. ix. 11—13.

Blessed be the God and Father of our Lord Jesus Christ which hath blessed us with all spiritual blessings, &c. Eph. i. 3, 12, 15, 16.

Be ye thankful : And whatsoever ye do, in word or deed, do all in the name of our Lord Jesus Christ ; giving thanks to God, and the father, by him. Gal. iii. 15, 17.

Continue in prayer, and watch in the same, with thanksgiving. Cal. iv. 2.

In every thing give thanks ; for this is the will of God, in Christ Jesus, concerning you. 1. Thess. v. 18.

Ye are a chosen generation, &c, that ye should show forth the praises of him who hath called you, &c. 1. Pet. ii. 9,

Thou art worthy, O Lord, to receive glory, and honor, and power ; for thou hast created all things, &c. Rev. iv. 11.

And they sung a new song, Thou art worthy, &c., for thou wast slain, &c. Worthy is the Lamb which was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing, &c., unto him that sitteth on the throne, and unto the Lamb for ever and ever. Rev. v. 9, 12, 13. vii. 11, 12.

The four and twenty elders, &c. worshipped God, saying, We give thee thanks, O Lord, God Almighty, &c. Rev xi. 16, 17, xiv. 7. xv. 3, 4.

Salvation, and glory, and honor, and power, unto the Lord our God ; for true and righteous are his judgments, &c. And again, &c. Praise our God, all ye his servants, and ye that fear him, both small and great. Rev. xix. 1, 2, 5, 7.

I could have multiplied quotations, under each of the foregoing scriptural views ; but enough has been given, I think, to satisfy either the clerical or the lay reader.

NOTE F.

I feel bound, on reflection, to add here, that I have never read any profane work with so much pleasure and profit, both of mind and of heart, as the Life of Columbus, by Irving. Next to the Bible, it is, I believe, the best book in the Republic of Letters, to inspire the reader with firmness and heroism in the hour of danger ; fortitude under suffering ; gratitude to benefactors ; loyalty to one's country ; justice to all mankind, whether friends or foes ; and piety to God, as the source of all things, "the giver of every good and perfect gift." And when to these considerations is added the fact, that it is the Life of the Man who first discovered the soil of America, and opened a new and an immense Theatre of human prosperity and happiness, it ought to be made a *Text Book* with every American Student, whether male or female. I allude to the original work, and not to the abridgement, which has been made for the use of schools, and which I have not seen. I should wish every girl and boy in the United States, to read the whole work seriously

twice, if not thrice, in order to understand clearly, and deeply to feel, the sublime lessons of almost super-human virtue which it exhibits in the character and actions of the matchless sage and hero, whose trials and achievements it records. Let every American Father, when he presents his child with a Bible, add to the gift, at least, the whole *Life of Columbus*, by Irving : And I would still further enhance the value of the present, by adding the Poem, entitled "*The Voyage of Columbus*," by ROGERS, the interesting and amiable author of the PLEASURES of MEMORY. As specimens of his effort to celebrate the achievements of Columbus, we will cite a few passages ; and should be happy if our limits would allow us to go further.

One of the most touching incidents, perhaps, in the life of so great a man as Columbus, was that of his stopping at the gate of the Convent of Rabida, to beg refreshment and a night's lodging for himself and his son, then a small boy, whom he led by the hand. It was in this sacred asylum of piety, humanity, and misfortune, that he determined on his grand enterprise : In allusion to which, Mr. Rogers's Preface contains the following *Inscription of the Original Manuscript*, on which his Poem is founded :—

" Unclasp me, Stranger, and unfold,
With trembling care my leaves of gold,
Rich in Gothic portraiture—
If yet, alas, a leaf endure.

In RABIDA's monastic fane,
I cannot ask, and ask in vain.
The language of Castile I speak;
'Mid many an Arab, many a Greek,
Old in the days of Charlemain;
When minstrel-music wander'd round,
And Science, waking, bless'd the sound.

No earthly thought has here a place,
The cowl let down on every face;
Yet here, in consecrated dust,
Here would I sleep, if sleep I must.
From Genoa, when Columbus came,
(At once her glory and her shame)
'Twas here he caught the holy flame.
'Twas here the generous vow he made;
His banners on the altar laid.

One hallow'd morn, methought, I felt
As if a soul within me dwelt!
But who arose and gave to me
The sacred trust I keep for thee,
And in his cell at even-tide
Knelt before the cross and died—

Inquire not now. His name no more
 Glimmers on the chancel-floor,
 Near the lights that ever shine
 Before St. Mary's blessed shrine.

To me one little hour devote,
 And lay thy staff and scrip beside thee;
 Read in the temper that he wrote,
 And may his gentle spirit guide thee!
 My leaves forsake me, one by one;
 The book-worm through and through has gone,
 Oh haste—unclasp me, and unfold;
 The tale within was never told!"

From the First Canto, we copy the Night Scene on the Atlantic, during which Columbus discovered the variation of the compass; from which he inferred a mysterious or divine indication of the course he was to steer.

" 'Twas night. The Moon, o'er the wide wave disclosed
 Her awful face; and Nature's self reposed;
 When slowly rising in the azure sky,
 Three white sails shone—but to no mortal eye—
 Entering a boundless sea. In slumber cast,
 The very ship-boy on the dizzy mast,
 Half breathed his orisons! Alone unchanged,
 Calmly, beneath, the great Commander ranged,
 Thoughtful, not sad; and, as the planet grew,
 His noble form, wrapt in his mantle blue,
 Athwart the deck a deepening shadow threw.
 "Thee hath it pleased—Thy will be done!" he said,
 Then sought his cabin; and, their capas spread,
 Around him lay the sleeping as the dead;
 When, by his lamp, to that mysterious guide,
 On whose still counsels all his hopes relied,
 That Oracle to man in mercy given,
 Whose voice is truth, whose wisdom is from heaven,
 Who over sands and seas directs the stray,
 And, as with God's own finger, points the way,
 He turn'd; but what strange thoughts perplex'd his soul,
 When, lo, no more attracted to the Pole,
 The Compass, faithless as the circling vane,
 Flutter'd and fix'd, Flutter'd and fix'd again!
 At length, as by some unseen hand imprest,
 It sought with trembling energy the West!
 "Ah no," he cried, and calm'd his anxious brow,
 "Ill, nor the signs of ill, 'tis thine to show,
 "Thine but to lead me where I wish'd to go!"

In the Second Canto, the tried temper and the fervent piety of Columbus, are briefly but happily displayed, under the momentary illusion, arising from the apparent discovery of the wished for land.

"The pilot smote his breast; the watchman cried
"Land!" and his voice in faltering accents died.

* * * * *

"Long from the stern the great adventurer gazed
With awe, not fear; then high his hands he raised.
"Thou All-supreme in goodness as in power,
Who, from his birth to this eventful hour,
Hast led thy Servant, over land and sea,
Confessing Thee in all, and all in Thee,
Oh still"—He spoke, and lo, the charm accurst
Fled whence it came, and the broad barrier burst!
A vain illusion!—(such as mocks the eyes
Of fearful men, when mountains round them rise
From less than nothing)—nothing now beheld,
But scatter'd sedge—repelling and repelled!"

In Canto VII. the firmness, and the reliance upon God, which distinguished Columbus, are strikingly evinced in his manner of treating his mutinous crew. It was a critical moment; for the crew were wrought up to the highest pitch of frenzy.

"Were there no graves—none in our land," they cry,
"That thou hast brought us on the deep to die!"
Silent with sorrow, long within his cloak
His face he muffled—then the Hero spoke.
"Generous and brave! when God himself is here,
Why shake at shadows in your mid career?
HE can suspend the laws HIMSELF designed,
HE walks the waters, and the winged wind;
HIMSELF your guide! and yours the high behest,
To lift your voice, and bid a world be blest!
And can you shrink? to you, to you consigned
The glorious privilege to serve mankind!
Oh had I perished, when my failing frame
Clung to the shatter'd oar, 'mid wrecks of flame!
—Was it for this I linger'd life away,
The scorn of Folly, and of Fraud the prey;
Bow'd down my mind, the gift His bounty gave,
At courts a suitor, and to slaves a slave?
—Yet in HIS name, whom only we should fear,
('Tis all, all I shall ask, or you shall hear,)
Grant but three days."—He spoke not uninspired;
And each in silence to his watch retired."

"He spoke not uninspired :" For in the Eighth Canto the discovery of land is thus announced :—

"Twice in the zenith blazed the orb of light;
No shade, all sun, insufferably bright!
Then the long line found rest—in coral groves,
Silent and dark, where the sea-lion roves:—

And all on deck, kindling to life again,
Sent forth their anxious spirits o'er the main:

"Oh whence, as wafted from Elysium, whence
These perfumes, strangers to the raptured sense?
These boughs of gold, and fruits of heavenly hue,
Tinging with vermeil light the billows blue?
And (thrice, thrice blessed is the eye that spied,
The hand that snatch'd it sparkling in the tide)
Whose cunning carved this vegetable bowl,
Symbol of social rights, and intercourse of soul?"
Such to their grateful ear the gush of springs,
Who course the Ostrich, as away she wings;
Sons of the desert! who delight to dwell
'Mid kneeling camels round the sacred well;
Who, ere the terrors of his pomp be past,
Fall to the demon in the redd'ning blast.

The sails were furl'd: with many a melting close,
Solemn and slow, the evening anthem rose,
Rose to the Virgin. 'Twas the hour of day,
When setting suns o'er summer seas display
A path of glory, opening in the west
To golden climes, and islands of the blest;
And human voices on the silent air,
Went o'er the waves in songs of gladness there!

Chosen of Men! 'twas thine, at noon of night,
First from the prow to hail the glimmering light;
(Emblem of Truth divine, whose sacred ray
Enters the soul, and makes the darkness day!)
"Pedro! Rodrigo! there, methought it shone!
There—in the west! and now, alas, 'tis gone!—
'Twas all a dream! we gaze and gaze in vain!
—But mark, and speak not, there it comes again!
It moves! what form unseen, what being there,
With torch-like lustre, fires the murky air?
His instincts, passions, say how like our own!
Oh! when will day reveal a world unknown?"

The Ninth Canto opens with a full view of the New World, and announces the landing of the bold adventurers, whom God had preserved, through so many perils, for so glorious a consummation of their great enterprise.

"Long on the wave the morning mists repos'd,
Then broke—and, melting into light, disclosed
Half-circling hills, whose everlasting woods
Sweep with their sable skirts the shadowy floods:
And say, when all, to holy transport given,
Embraced and wept as at the gates of Heaven,
Where one and all of us, repentant, ran,
And on our faces blest the wondrous man;
Say, was I then deceived, or from the skies
Burst on my ear, seraphic harmonies?

"Glory to God!" unnumber'd voices sung,
 "Glory to God!" the vales and mountains rung,
 Voices that hail'd Creation's primal morn,
 And to the shepherds sung a Saviour born!

Slowly, bare-headed, through the surf we bore
 The sacred cross, and kneeling kiss'd the shore.
 But what a scene was there! Nymphs of romance,
 Youths graceful as the Fawn with eager glance,
 Spring from the glades, and down the alleys peep,
 Then headlong rush, bounding from steep to steep,
 And clasp their hands, exclaiming as they run,
 "Come, and behold the Children of the Sun!"

In the XIIth and last Canto, there is introduced the Vision of an Angel, addressing Columbus in his sleep, recalling him to his native clime; and predicting the fate that awaited not only himself, but the world he had discovered.

"The wind recalls thee; its still voice obey!
 Millions await thy coming; hence, away!
 To thee blest tidings of great joy consigned,
 Another Nature, and a new Mankind!
 The vain to dream, the wise to doubt shall cease;
 Young men be glad, and old depart in peace!
 Hence! though assembling in the fields of air,
 Now, in a night of clouds, thy foes prepare
 To rock the globe with elemental wars,
 And dash the floods of ocean to the stars;
 To bid the meek repine, the valiant weep,
 And Thee restore thy secret to the Deep!

"Not then to leave Thee! to their vengeance cast,
 Thy heart their aliment, their due repast!

* * * * * * * * *
 To other eyes shall Mexico unfold
 Her feather'd tapestries, and roofs of gold.
 To other eyes, from distant cliffs descried,
 Shall the Pacific roll his ample tide;
 There destined soon rich argosies to ride.
 Chains thy reward! beyond the Atlantic wave,
 Hung in thy chamber, buried in thy grave!
 Thy reverend form, to time and grief a prey,
 A phantom, wandering in the light of day!

"What though thy gray hairs to the dust descend,
 Their scent shall track thee, track thee to the end:
 Thy sons reproach'd with their great father's fame,
 And on his world inscribed another's name!
 That world a prison-house, full of sights of wo,
 Where groans burst forth, and tears in torrents flow,
 These gardens of the Sun, sacred to song,
 By dogs of carnage, howling loud and long,
 Swept—till the voyager, in the desert air,

Starts back to hear his alter'd accents there.

" Not thine the olive, but the sword to bring,
Not peace, but war! Yet from these shores shall spring
Peace without end; from these with blood defiled,
Spread the pure spirit of thy master mild!
Here, in his train, shall arts and arms attend,
Arts to adorn, and arms but to defend.
Assemblidg here, all'nations shall be blest;
The sad be comforted, the weary rest:
Untouch'd shall drop the fetters from the slave;
And HE shall rule the world HE died to save!"

" Hence, and rejoice. The glorious work is done.
A spark is thrown that shall eclipse the sun!
And though bad men shall long thy course pursue,
As erst the ravening brood o'er chaos flew,
He, whom I serve, shall vindicate his reign;
The spoiler spoil'd of all; the slayer slain;
The Tyrant's self, oppressing and opprest,
'Mid gems and gold, unenvied and unblest:
While to the starry sphere thy name shall rise,
(Not there, unsung, thy generous enterprise!)
Thine in all hearts to dwell—by Fame enshrined,
With those the Few, that live but for Mankind:
Thine evermore, transcendant happiness!
World beyond world to visit and to bless."

We ought to add, that the original, on which Mr. Rogers founded his Poem, is said to have been found in the Convent of RABIDA, and purports to have been written by a follower of Columbus.

NOTE G.

I. Prayer is the medium, through which we lay before God the desires of our hearts, which must be rational and pure, otherwise it would be an offence, instead of an acceptable homage, to our Creator. Our prayers in general, partake of Petition, Confession, Intercession and Thanksgiving; which last, says TUCKER, in his Light of Nature, "deserves the name of a Divine Service more properly than any of the others; for we seem directly to serve God herein, and not ourselves. We approach the Throne of Glory not with our troubles and wants, nor those of one another; nor yet with the mortifying prospect of our frailties and corruptions. We come in joy and alacrity of heart to offer our tribute of grateful praise, that only return in our power to make for all his manifold blessings."

With these few preliminary remarks, we will introduce a few prayers, both from sacred and profane history; and this,

too, in the hope that from the brightness of the examples, some of our readers, and especially our young readers, may imbibe the spirit, and reap the fruits of this divine service.

1. The prayer of Moses, as recorded in the 90th Psalm, is one of confession and petition. It confesses the goodness of God, and the frailty of man, and petitions for mercy, &c., as follows :

LORD, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction, and sayest, Return ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood : they are as asleep : In the morning they are like grass which groweth up. In the morning it flourisheth and groweth up ; in the evening it is cut down and withereth. For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our Iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath : We spend our years as a tale that is told. The days of our years are three score years and ten ; and if by reason of strength they be four score years ; yet is their strength labor and sorrow ; for it is soon cut off, and we fly away. Who knoweth the power of thine anger? even according to thy fear, so is thy wrath. So teach us to number our days, that we may apply our hearts unto wisdom. Return O Lord, how long ? and let it repent thee, concerning thy servants. O satisfy us early with thy mercy, that we may rejoice, and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants, und thy glory unto their children. And let the beauty of the Lord our God be upon us : and establish thou the work of our hands upon us ; yea, the work of our hands establish thou it. Psal. 90.

2. The following Prayer of Abraham's Servant, is a prayer of Intercession in behalf of his master.

O LORD GOD of my master Abraham, I pray thee, send me good speed this day, and show kindness unto my master Abraham. Behold I stand here by the well of water ; and the daughters of the men of the city come out to draw water : And let it come to pass, that the damsel to whom I shall say, Let down thy Pitcher, I pray thee, that I may drink : and she shall say, Drink ; and I will give thy camels drink also : Let the same be she that thou hast appointed for thy

servant Isaac ; and thereby shall I know that thou hast shown kindness unto my master. Gen. xxiv. 12—14.

3. The following is a Prayer of Thanksgiving, in which Moses, and his followers of Israel, celebrate their deliverance from Egyptian bondage :—

I will sing unto the Lord ; for he hath triumphed gloriously : the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation : he is my God, and I will prepare him an habitation ; my father's God, and I will exalt him. The Lord is a man of war : the Lord is his name. Pharaoh's chariots, and his host, hath he cast into the sea : his chosen captains also are drowned in the red sea. The depths have covered them : they sunk into the bottom as a stone. Thy right hand, O Lord, is become glorious in power : thy right hand, O Lord, hath dashed in pieces the enemy. And in the greatness of thine excellency thou hast overthrown them that rose up against thee : thou sentest forth thy wrath, which consumed them as stubble. And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil ; my lust shall be satisfied upon them ; I will draw my sword, my hand shall destroy them. Thou didst blow with thy wind, the sea covered them : they sank as lead in the mighty waters. Who is like unto thee. O Lord, among the Gods ? Who is like thee, glorious in holiness, fearful in praises, doing wonders ? Exod. xv. 1—11, &c.

II. From the foregoing examples, the young reader will clearly perceive the fourfold character of Prayer, as the medium of Petition, Confession, Intercession and Thanksgiving, as addressed, on the part of the creature, to the creator. We shall, for the use of both old and young, add a few Miscellaneous Prayers, from the highest authorities, both sacred and profane.

1. The Prayer which our Saviour dictated to his disciples, is universally admired for its comprehensiveness and brevity :

OUR Father which art in Heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread : And forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom ,and the power, and the glory, for ever. Amen. Mat. vi. 9—13.

2. The Prayer, which bears the nearest resemblance to

the preceding, in brevity and comprehensiveness, is that of **AGUR** :—

TWO things have I required of thee ; deny me them not before I die. Remove far from me vanity and lies : Give me neither poverty nor riches : Feed me with food convenient for me : Lest I be full, and deny thee, and say, Who is the Lord ? Or lest I be poor, and steal and take the name of my God in vain. Prov. 30. 7—9.

3. The briefest Prayer which was ever made, and certainly the most expressive, was that in which our Saviour prayed for his enemies :—

FATHER, forgive them : For they know not what they do !

4. If the Prayer which our Saviour dictated to his disciples, for their private devotion, is admirable for its comprehensive brevity ; that which he offered up for the church, is no less so for the fervent love, and zeal, and tenderness, which it breathes for her. See John xix. 1—26.

5. PRAYER of JACOB, when fearful of a hostile visit from his brother ESAU :—

O GOD of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, return unto thy country, and to thy kindred, and I will deal well with thee : I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant ; for with my staff I passed over this Jordan, and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau : For I fear him, lest he will come and smite me, and the mother with the children. Gen. xxxii. 9—11.

6. For David's Prayer and Thanksgiving, after receiving the Lord's Message by the Prophet Nathan—See 2 Sam. vii. 18—29.

7. For Solomon's Prayer, at the dedication of the Temple—See 1 Kings, viii. 22—53.

8. For Hezekiah's Prayer for deliverance from the King of Assyria—See 2 Kings, xv. 15—19.

9. For David's Prayer, after receiving God's promise by the Prophet Nathan—See 1 Chron. xvii. 16—27.

10. For Solomon's Prayer at the consecration of the Temple—See 2 Chron. 6, 12—42.

11. For Jehoshaphat's Prayer, when pressed by his enemies in battle—See 2. Chron. xx. 6—12.

12. The Prayer of Nehemiah, on being informed by Hanani, of the destruction of Jerusalem, and the dreadful condition of the captive Jews, especially that part of it which

confesses the sins of the people, is so appropriate to our own national sins, that I shall not content myself with a mere reference to it : It is as follows :—

I BESEECH thee, O Lord God of Heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments. Let thine ear now be attentive, and thine eyes open, that thou mayest hear the Prayer of thy Servant, which I pray before thee now, day and night, for the children of Israel, thy servants, and confess the sins of the children of Israel, which we have sinned against thee. Both I and my father's house have sinned. We have dealt very corruptly against thee, and have not kept the Commandments, nor the Statutes, nor the Judgments, which thou commanded thy servant Moses. Remember, I beseech thee, the word that thou commandest thy Servant Moses, saying, If ye transgress, I will scatter you abroad among the nations : But if ye turn unto me, and keep my commandments, and do them ; though there were of you cast out into the uttermost part of heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there. Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand. O LORD, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name : and prosper, I pray thee, thy Servant this day, and grant him mercy in the sight of this man. Neh. 1. 5—11.

13. For Daniel's Prayer, of a similar decription to that of Nehemiah—see Dan. 4—19.

14. PRAYERS of DAVID, when laboring under affliction.

I.

GIVE ear to my words, O Lord ; consider my meditation, Hearken unto the voice of my cry, my King and my God : for unto thee will I pray. My voice shalt thou hear in the morning, O Lord ; in the morning will I direct my Prayer unto thee, and will look up : For thou art not a God that hath pleasure in wickedness ; neither shall evil dwell with thee. The foolish shall not stand in thy sight : thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing : the Lord will abhor the bloody and deceitful man. But as for me, I will come into thy house in the multitude of thy mercy : and in thy fear will I worship toward thy holy temple. Lead me, O Lord, in thy righteousness, because of mine enemies ; make the way straight before my face. Let all those that put their trust in thee rejoice ; let them ever

shout for joy, because thou defendest them ; let them also that love thy name, be joyful in thee : For thou Lord, wilt bless the righteous ; with favor wilt thou compass him as with a shield. Psal. v. 1—3, 11, 12.

II.

DELIVER me, O Lord, from the evil man : preserve me from the violent man ; which imagine mischiefs in their heart: They have sharpened their tongues like a serpent ; adder's poison is under their lips. Keep me, O Lord, from the hands of the wicked ; preserve me from the violent man, who have purposed to overthrow my goings. The proud have hid a snare from me, and cords : they have spread a net by the way side. O God, the Lord, the strength of my salvation ; thou hast covered my head in the day of battle. Grant not, O Lord, the desires of the wicked ; further not his wicked device, lest they exalt themselves. I know that the Lord will maintain the cause of the afflicted, and the right of the poor. Surely the righteous shall give thanks unto thy name : the upright shall dwell in thy presence. Psal. cxl. 1—5, 7. 3, 12, 13

III.

LORD, I cry unto thee ; make haste unto me ; give ear unto my voice, when I cry unto thee. Let my prayer be set before thee as incense, and the lifting up of my hands as the evening sacrifice. Set a watch, O Lord, before my mouth : keep the door of my lips. Incline not my heart to any evil thing, to practice wicked works with men that work iniquity : and let me not eat of their dainties. Let the righteous smite me ; it shall be a kindness : and let him reprove me ; it shall be an excellent oil, which shall not break my head : for yet my prayer also shall be in their calamities. Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth. But mine eyes are unto thee, O God, the Lord : In thee is my trust : Leave not my soul destitute. Keep me from the snare which they have laid for me, and the sins of the workers of iniquity. Psal. cxli. 1—5, 7—9.

15. PRAYER of DAVID, expressing firm faith and confidence in GOD, under affliction.

O GOD, thou hast taught me from my youth : and hitherto have I declared thy wondrous works. Now also, when I am old and gray-headed, O God, forsake me not, until I have shewed thy strength unto this generation, and thy power to every one that is to come : Thy righteousness also, O God,

is very high, who hast done great things : O God, who is like unto thee ? Thou which hast showed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth. Thou shalt increase my greatness, and comfort me on every side. I will also praise thee with the psaltery, even thy truth, O my God. Unto thee will I sing with the harp, O thou holy one of Israel. My lips shall greatly rejoice when I sing unto thee ; and my soul, which thou hast redeemed. My tongue also shalt talk of thy righteousness all the day long. Psal. 71. 17—23.

16. Several PRAYERS of DAVID for Pardon of Sin.

I.

UNTO thee, O Lord, do I lift up my soul. Shew me thy ways, O Lord ; teach me thy paths. Lead me in thy truth, and teach me : For thou art the God of my salvation ; on thee do I wait all the day. Remember not the sins of my youth, nor my transgressions. According to thy mercy remember thou me, for thy goodness sake, O Lord. For thy name's sake, O Lord, pardon mine iniquity ; for it is great. Turn thou unto me, and have mercy upon me ; for I am desolate and afflicted. The troubles of my heart are enlarged : O bring thou me out of my distresses. Look upon mine affliction and my pain ; and forgive all my sins. O keep my soul, and deliver me : let me not be ashamed ; for I put my trust in thee. Redeem Israel, O God, out of all his troubles. Psal. 25. 1, 4—7, 11, 16, 18, 20—22.

II.

O LORD, rebuke me not in thy wrath ; neither chasten me in thy hot displeasure. For thine arrows stick fast in me, and thy hand presseth me sore. There is no soundness in my flesh, because of thine anger ; neither is there any rest in my bones, because of my sin : For mine iniquities are gone over my head ; as a heavy burden they are too heavy for me. I am troubled ; I am bowed down greatly ; I go mourning all the day long. I am feeble and sore broken : I have roared by reason of the disquietness of my heart. Lord, all my desire is before thee ; and my groaning is not hid from thee. My heart panteth, my strength faileth me : as for the light of mine eyes, it also is gone from me. My lovers and my friends stand aloof ; and my kinsmen stand afar off. They also that seek after my life, lay snares for me ; and they that seek my hurt speak mischievous things, and imagine deceits all the day long. But I as a deaf man, heard not ; and I was

as a dumb man that openeth not his mouth. Thus I was as a man that heareth not, and in whose mouth are no reproofs. For in thee, O Lord, do I hope : thou wilt hear, O Lord, my God. For I said, Hear me ; lest otherwise they should rejoice over me : when my foot slippeth, they magnify themselves against me ! For I am ready to halt, and my sorrow is continually before me : For I will declare mine iniquity ; I will be sorry for my sin. But mine enemies are lively, and they are strong ; and they that hate me wrongfully are multiplied. They also that render evil for good are mine adversaries ; because I follow the thing that is good. Forsake me not, O Lord : O my God, be not far from me. Make haste to keep me, O Lord my salvation. Psal. 88.

III.

HAVE mercy upon me, O God, according to thy loving kindness ; according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin : For I acknowledge my transgressions, and my sin is ever before me. Against thee only, have I sinned, and done this evil in thy sight ; that thou mightest be justified when thou speakest, and be clear when thou judgest. Make me to hear joy and gladness ; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God ; and renew a right spirit within me. Restore unto me the joy of thy salvation ; and uphold me with thy free spirit. Then will I teach transgressors thy ways ; and sinners shall be converted unto thee. Deliver me from blood-guiltiness, O God, thou God of my salvation ; and my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips ; and my mouth shall shew forth thy praise. For thou desirest not sacrifice, else would I give it ; thou delightest not in burnt offering. The sacrifices of God, are a broken spirit ; a broken and a contrite heart, O God, thou wilt not despise. Do good in thy good pleasure unto Zion : build thou the walls of Jerusalem. Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering, and whole burnt offering : then shall they offer bullocks upon thine altar. Psal. 51. 1—4.
8—19.

Whoever will diligently peruse the book of Psalms, will find many other prayers, elegant, pathetic and sublime, scattered throughout that inimitable book. There is no calamity, to which the lyre of David does not reconcile us, no sorrow which it does not soothe.

III. Turning from Holy Writ, we will cite a few Prayers, which some of the greatest and best men, known in profane history, and the walks of science, literature and religion, have thought it their duty to address to their Heavenly Father and Benefactor : And we do most earnestly hope that in citing these, as well as those which we have already cited, our labor may not be in vain ; but that some at least of our readers may be awakened by the perusal of these devotional exercises to seek for the *Truth as it is in Jesus*, and the salvation that flows from its due and proper reception. We shall begin with him who has been justly styled the Father of Modern Philosophy.

1. A PRAYER, made and used by the Lord Chancellor BACON.

O ETERNAL God, and most merciful Father in Jesus Christ : Let the words of our mouths and the meditations of our hearts be now and ever gracious in thy sight, and acceptable unto thee, O Lord, our God, our strength, and our Redeemer.

O Eternal God, and most merciful Father in Jesus Christ, in whom thou hast made a covenant of grace and mercy with all those that come unto thee in him ; in his name and meditation we humbly prostrate ourselves before the throne of thy mercy's seat, acknowledging that by the breach of thy holy laws and commandments, we are become wild olive branches, strangers to thy covenant of grace ; we have defaced in ourselves thy sacred image imprinted in us by creation : We have sinned against heaven, and before thee, and are no more worthy to be called thy children. O admit us into the place even of hired servants. Lord, thy Providence hath hitherto watched over us, and preserved us unto this period of time : O stay not the course of thy mercies and loving kindness towards us. Have mercy upon us, O Lord, for the sake of thy dear Son, Christ Jesus, who is the way, the truth, and the life. In him, O Lord, we appeal from thy justice to thy mercy, beseeching thee, in his name and for his sake only, that thou wilt be graciously pleased freely to pardon and forgive us all our sins and disobedience, whether in thought, word, or deed, committed against thy Divine Majesty : And in his precious blood-shedding, death and perfect obedience, free us from the guilt, the stain, the punishment, and dominion of all our sins, and clothe us with his perfect righteousness. There is mercy with thee, O Lord, that thou mayest be feared ; yea, thy mercies swallow up the greatness of our sins. Speak peace to our souls and conciences ; make us happy in the free remission of all our sins, and be reconciled

to thy poor servants in Jesus Christ, in whom thou art well pleased. Suffer not the works of thine own hands to perish : Thou art not delighted in the death of sinners, but in their conversion. Turn our hearts, and we shall be turned ; convert us and we shall be converted : Illuminate the eyes of our mind and understanding with the bright beams of thy holy spirit, that we may daily grow in the saving knowledge of the heavenly mystery of our redemption, wrought by our dear Lord and Saviour, Jesus Christ. Sanctify our wills and affections by the same spirit, the most sacred fountain of all grace and goodness ; reduce them to the obedience of thy most holy will in the practice of all piety towards thee, and charity towards all men. Inflame our hearts with thy love, cast forth of them what displeaseth thee, all infidelity, hardness of heart, profaneness, hypocrisy, contempt of thy holy word and ordinances, all uncleanness, and whatsoever advanceth itself in opposition to thy holy will. And grant that henceforth through thy grace, we may be enabled to lead a godly, holy, sober, and christian life, in true sincerity and uprightness of heart before thee. To this end, plant thy holy fear in our hearts, grant that it may never depart from before our eyes, but continually guide our feet in the paths of thy righteousness, and in the ways of thy commandments. Increase our weak faith, grant it may daily bring forth the true fruits of unfeigned repentance, that by the power of the death of our Lord and Saviour Jesus Christ, we may daily die unto sin, and by the power of his resurrection we may be quickened, and raised up to newness of life, may be truly born anew, and may be effectually made partakers of the first resurrection, that then the second death may have no dominion over us. Teach us, O Lord, so to number our days, that we may apply our hearts unto wisdom ; make us ever mindful of our last end, and continually to exercise the knowledge of grace in our hearts, that in the said divorce of soul and body, we may be translated hence to that kingdom of glory, prepared for all those that love thee, and shall trust in thee ; even then and ever, O Lord, let thy holy Angels pitch their tents round about us, to guard and defend us from all the malice of satan, and from all perils both of soul and body. Pardon all our unthankfulness, make us daily more and more thankful for all thy mercies and benefits daily poured down upon us. Let these our humble prayers ascend to the throne of thy grace, and be granted not only for these mercies, but for whatsoever also thy wisdom knows to be needful for us ; and for all those that are in need, misery and distress, whom, Lord, thou hast afflicted either in soul

or body : Grant them patience and perseverance in the end and to the end. And that, O Lord, not for any merit of ours, but only for the merits of thy Son, and our alone Saviour, Christ Jesus ; to whom with thee and the Holy Spirit be ascribed all glory. Amen.

2. If Lord BACON be acknowledged, as he is and must be, the Father of Modern Philosophy ; it is perhaps equally certain that FRANCIS EUGENE, Prince of Savoy, was as great in the military, as the former was in the philosophic world. This surprising military genius, was a Major-General at the age of 21, and a Lieutenant-General at 25 ; not from any court favor, or blind partiality ; but through his own exalted merit. His exploits are emblazoned on the page of history, and his fame is imperishable. In one respect, he was more fortunate than BACON ; for while his enemies attempted his destruction, his friends effectually sustained him. Bacon, on the contrary, fell from his high elevation, the victim of the vilest calumny and persecution, as I have clearly proved on a former occasion. Never did history hold out falser lights, than she has done in relation to Bacon ; and never was falsehood more universally disseminated, or more greedily swallowed ; and, what is most extraordinary, swallowed greedily by men of letters, and men of genius, who ought to have sought more diligently for the truth, when the character of a man so illustrious for learning and genius, was at stake ; and one who had such strong and enduring claims upon the gratitude and veneration of mankind. EUGENE, however, stands unsullied on the historic page. After passing through all the vicissitudes incident to the life of a great warrior, long engaged in active warfare on an extensive field of action, and becoming gray in the service of his country, he resolved on devoting himself to God. "I have," said he, "been happy in this life, and hope to be happy in the next. I have scarcely had time to commit transgression ; but I have set a bad example, without thinking, by neglecting the exercises of Religion, though a sincere believer in and well acquainted with its doctrines. I have led a soldier's life of indifference, and have acted the part of a Philosopher ; but my death I wish to be that of a Christian. I never liked boast-ers either in war or religion ; and it is probably from having seen on one side the ridiculous impiety of the French, and on the other the bigotry of the Spaniards, that I have ob-served a medium between the two. In former days I had so often seen death before me, that I had become familiar with it ; but this is not now the case. I then sought it ; now I wait for it ; but I await it with tranquillity, and look on the

past as a pleasing dream. I am fond of the eloquence of the pulpit. When Bourdaloue has made me fear every thing, Massillon makes me hope every thing. Bossuet astonishes, and Fenelon affects me. I have forgotten the epigrams of Rousseau, and even his Ode to me; but I often read his Psalms and his canticles." In these declarations we have the frankness and simplicity of the Christian soldier. This extraordinary man, illustrious in the best sense of the term, after receiving thirteen wounds, and having had many hair-breadth escapes, died tranquilly at Vienna, on the 10th of April, 1736, in the 73d year of his age. He was found dead in his bed, after retiring from supper, and from company, in good health. His last moments were, of course, without attendant, or witness, save the All-seeing Eye. But if the following Prayer be taken for proof, the faith and hope in which he died, were those of a Christian: It was his daily Prayer, and we may safely repeat what we have said in another time and place—that this little relic alone, reflects a lustre upon his memory, more brilliant by far than that reflected by his virtue and wisdom in the cabinet, or his genius and valor in the field.

PRINCE EUGENE'S DAILY PRAYER.

I believe in thee, O my God! do thou strengthen my faith
I hope in thee, confirm thou my hopes: I love thee, influence
my love more and more: I repent of all my sins, but do thou
increase my repentance! As my first beginning, I worship
thee; as my last end, I long for thee; as my eternal benefactor,
I praise thee; as my supreme protector, I pray unto
thee, that it may please thee, O Lord, to guide and lead me
by thy Providence, to keep me in obedience by thy justice,
to comfort me by thy mercy, and to protect me by thy Al
mighty Power.

I submit unto thee all my thoughts, words and deeds, as
well as my afflictions, pains and sufferings; and I desire to
have thee always in my mind, to do all my work in thy name,
and for thy sake to bear all adversity with patience. I will
nothing but what thou wilt, O God, because it is agreeable
unto thee. O give me grace to be attentive in my prayer,
temperate in my diet, vigilant in my conduct, and immovable
in all good purposes. Grant, Lord, that I may be true
and faithful to those who have entrusted me with their se-
crets; that I may be kind and courteous towards all men;
and that both in my words and actions, I may shew them a
good example.

Dispose my heart to admire and praise thy goodness, to hate all error and evil works, to love my neighbors, and to despise the world. Assist me, good God, in subduing lust by mortification, covetousness by liberality, anger by mildness, and lukewarmness by zeal and fervency. Enable me to conduct myself with prudence in all my transactions, and to shew courage in danger, patience in adversity, and in prosperity an humble mind. Let thy grace illuminate my understanding, direct my will, sanctify my body, and bless my soul. Make me diligent in curbing all irregular affections, zealous in imploring thy grace, careful in keeping thy commandments, and constant in working out my own salvation. Finally, O Lord, make me sensible how little is the world, how great thy heavens, how short time, and how long will be the blessed Eternity. O! that I may well prepare myself for death! that I may dread thy judgment, that I may avoid the torments of hell, and obtain of thee, O God, eternal life, through the merits of Jesus Christ our Lord. Amen.

3. HAVING cited the greatest Philosopher, and perhaps the greatest General or Warrior, of modern times, as among those who deemed it "*necessary to confess their faith to God,*" in prayer and praise; it may not be amiss to add to these the example of perhaps the greatest MODERN MORALIST; stepping aside for a moment only to remark, that whilst the unanimous verdict of the Republic of Letters assigns the first place in Philosophy to Bacon, my opinion of Eugene may perhaps be dissented from by some of the admirers of Charles XII. of Sweden—Charles V. of Spain—or Napoleon, the First and the Last, of France. But while Eugene was equal to any of these in military genius, skill and prowess; he had none of the extreme rashness of the first—the bigotry of the second—or the selfish, blind and mad ambition of the third. Hence my opinion of his superiority over them all. Now, then, let us turn to the great *Moralist*, Dr. Johnson.

I.

PRAYER OF DR. SAMUEL JOHNSON, ON HIS BIRTH-DAY.

O GOD, the Creator and Preserver of all mankind, Father of all mercies, I, thine unworthy servant, do give thee most humble thanks for all thy goodness and loving kindness to me. I bless thee for my creation, preservation and redemption; for the knowledge of thy Son, Jesus Christ; for the means of grace, and the hope of glory. In the days of childhood and youth, in the midst of weakness, blindness

and danger, thou hast protected me; amidst afflictions of mind, body and estate, thou hast supported me; and amidst vanity and wickedness thou hast spared me. Grant, O merciful Father, that I may have a lively sense of thy mercies. Create in me a contrite heart, that I may worthily lament my sins, and acknowledge my wickedness, and obtain remission and forgiveness, through the satisfaction of Jesus Christ. And, O Lord, enable me by thy grace, to redeem the time I have spent in sloth, vanity, and wickedness; to make use of thy gifts to the honor of thy name; to lead a new life in thy faith, fear, and love; and finally to obtain everlasting life. Grant this, Almighty Lord, for the merits, and through the mediation of our most holy and blessed Saviour, Jesus Christ; to whom, with thee and the Holy Ghost, Three Persons, and One God, be all honor and glory, world without end. Amen.

II.

A PRAYER of DR. JOHNSON, against Inquisitive and Perplexing Thoughts.

O LORD, my maker and protector, who hast graciously sent me into this world to work out my salvation, enable me to drive from me all such unquiet and perplexing thoughts as may mislead or hinder me in the practice of those duties which thou hast required. When I behold the works of thy hands, and consider the course of thy Providence, give me grace always to remember that thy thoughts are not my thoughts, nor thy ways my ways. And while it shall please thee to continue me in this world, where much is to be done, and little to be known, teach me by thy Holy Spirit to withdraw my mind from unprofitable and dangerous inquiries, from difficulties vainly curious, and doubts impossible to be solved. Let me rejoice in the light which thou hast imparted, let me serve thee with active zeal and humble confidence, and wait with patient expectation for the time in which the soul which thou receivest shall be satisfied with knowledge. Grant this, O LORD, for Jesus Christ's sake. Amen.

III.

*DR. JOHNSON'S PRAYER on receiving the HOLY SACRAMENT,
for the last time.*

ALMIGHTY and most merciful Father, I am now, as to human eyes, it seems, about to commemorate for the last time, the death of thy Son, Jesus Christ, our Saviour and Redeemer. Grant, O Lord, that my whole hope and confidence

may be in his merits and thy mercy ; enforce and accept my imperfect repentance. Make this commemoration available to the confirmation of my faith, the establishment of my hope, and the enlargement of my charity ; and make the death of thy Son, Jesus Christ, effectual to my redemption. Have mercy upon me, and pardon the multitude of my offences. Bless my friends ; have mercy upon all men. Support me by thy Holy Spirit in the days of weakness, and at the hour of death ; and receive me at my death to everlasting happiness, for the sake of Jesus Christ. Amen.

To such examples of great and good men, who have found such communion with God to be to them the highest of all possible blessings and privileges, we could easily add a volume : And is it not lamentable, that our youth should have their attention turned from the examples of such men as Bacon, Eugene and Johnson, to be directed to those, who, but for their noise and clamor about what they do not understand, would never be heard of, much less looked up to as oracles.

NOTE H.

To exhibit a history of the benign influence of Christianity on the happiness and prosperity of nations, would require a volume of no ordinary size. The task might be performed, however, by a man of sufficient talents, health and longevity. But in relation to the same benign influence on individuals, to write an ample history would be a vain attempt. The whole story could not be told in a million of ordinary volumes. The following article, however, is both pertinent and impressive. It exhibits a striking instance of the power of the Christian Religion not only to restrain its votaries from exercising revenge ; but to inspire them with compassion for the frailty, and even the wickedness of those who would injure them. It is at the same time a remarkable proof of the powerful effect of Christianity, as exhibited in the conduct of a penitent sinner, in reclaiming the wicked from the paths that lead to eternal ruin. Fully confiding in its authenticity, we recommend this interesting narrative to the serious attention of our readers.

THE ROBBER RECLAIMED.

[A story founded on fact.]

A worthy minister, whom I shall call the Rev. Mr. Moncrief, resided near Edinburgh, about the year 1746. He was generally esteemed for his piety and attention to his ministerial duties. He preached the whole truth of God in a

style simple, and calculated at once to inform the understanding, and, under the divine blessing, to affect the heart. It was his custom to go from home annually to receive his salary, which, through the prudent domestic economy of Mrs. Moncrief, was just sufficient for the support of the family, without any surplus at the end of the year. The season having arrived when Mr. Moncrief took his journey, he left home on foot, unattended and unarmed, and having settled his business, was returning to his habitation. Scarcely had he proceeded half way, when a young man presented himself before him, and peremptorily insisted on his money, at the same time using a pistol to inforce his demand. The light of the moon enabled Moncrief to recognise in the robber no less a character than Saunders Maitland, a linen-draper, who had recently failed. The firmness of the good minister astonished young Maitland. "This, sir," said he, "is my first attempt. I have been unfortunate; I am destitute of every thing. Your character I respect, and it is no intention of my heart to offer you either injury or insult, but distress impels me to this action." These words were delivered in so modest and humble a tone, that they confirmed Mr. M. in the belief that his assailant was not lost in vice; and prompted by his sacred office, and a desire to deter the young man from his purpose, he began to reason with him, and pointed out to him in strong, nervous language, the great crime he was about to commit, the cruelty of depriving a Minister of a whole year's subsistence for himself and family, and the awful end of all who pursued so dangerous a course. Often he called to mind the conviction of his conscience, and the admonition he had received in private, as well as in public; and added with a strong voice—*The end of these things is death!*

Maitland listened with attention, and during the address, his eye and pistol often fell below the horizon. For some time an internal conflict was maintained between the desire for money and the sin of taking it. At length his conscience yielded; and in the most determined manner he demanded of Mr. Moncrief to surrender his money! The minister, aware that resistance would be in vain, looked at the pistol that was pointed at him, delivered his money to Maitland, and requested that he would listen to him for a few moments.

"You say, young man, that this is your first attempt. Take my advice; and, to prevent your destruction, let it be your last. Go, and use the money now obtained, in an industrious manner, and you shall have not only my forgiveness, but my prayers."

Moncrief raised his reverend eyes and hands to Heaven, and implored mercy for the robber. They parted ; the Minister to his affectionate wife, and family, and Maitland to—alas ! he knew not whither !

“ The world was all before him, where to choose
“ His place of rest”—

Happy if he could have looked to “ Providence” as his “ guide,” or prayed for direction ; but he could not pray.—[He had, we presume, ever *believed it unnecessary to confess his faith to God !*]—Afflicted with the most distressing feelings, sensible of his crime, and aware of the danger to which his life was exposed, he wandered about for some time, undetermined what should be his future proceeding. The solemn parting words of the minister still sounded in his ears, and his kindness melted his heart. At one time he resolved to return the ill-gotten booty ; but then he felt that his apprehension might be the consequence, and his life the forfeiture.

Meantime the case of Mr. Moncrief was greatly commiserated by his parishioners ; old and young spontaneously came forward, and more than compensated the loss he had sustained. Still he prayed for Maitland ; and often wept as he entreated God to bring him to a sense of his sin, and to reclaim him from the paths of the destroyer.

At length Maitland embarked on a voyage to India. Whilst there he frequently reflected on the sin he had committed ; and would gladly have returned the money he had so unwillingly taken. He availed himself, however, of the Minister's advice, to employ it honestly and industriously. By assiduity and caution, aided by the advantages which commerce affords, and the blessing of Providence, which he earnestly sought for, as well as for the pardon of his sins, he succeeded beyond his most sanguine expectations. This determination to refund the property he had stolen, never forsook him.

More than twelve years rolled away without presenting the penitent with any facility for executing his purpose. At last he obtained a freight to Bordeaux, and thence to Leith, and having learned that Mr. Moncreif was still living with his wife and family at their old residence, he forwarded two pipes of excellent wine to him, but without mentioning from whom they came. When they arrived at the good minister's door, he was thrown into the greatest perplexity, observing that as for himself he could not afford to drink wine, he had no cellar in which he could place it, nor did he

possess any friend that was likely to send him so valuable a present. The whole, therefore, must be a mistake ; and the wine was obviously intended for some other person. He consented, however, to allow it for the present to be placed in his stable.

After every inquiry to discover the real owner of the wine, and obtaining no information whatever, Mr. Moncrief concluded that time would develope the mystery ; and so it happened ; for a short time only had elapsed, when a respectable looking gentleman alighted from his carriage at the door, and requested to see the Minister. Being introduced, he said he had been brought up in the country, and had constantly recollect ed him with esteem and veneration. He had taken the liberty of bringing a few articles for the acceptance of Mrs. Moncrief. The presents consisted of some choice fruits, silks, &c., of no small value. The stranger was invited to a very plain dinner, of which the family was about to partake, and at the conclusion of the repast, politely requested a glass of wine. Mr. Moncrief apologised for not having any, his income not allowing him to drink it. "It is true," said he, "that there are two pipes of wine in my stable, directed to me ; but I do not know to whom they belong." The guest replied that he knew who sent them ; and that Mr. Moncrief was to consider the wine as his own property. Some wine was soon introduced ; and after the party had drank health and happiness to their benevolent friend, Mrs. Moncrief and her children retired, leaving the husband and the stranger to themselves. The surprise of the family can scarcely be imagined ; and yet they could form no idea of the name or character of their guest. The two gentlemen being left alone, the stranger became visibly thoughtful, and labored apparently under great mental perturbation. As he sat, the chrystal tears flowed in rapid succession, and his heart seemed ready to burst. Mr. Moncrief became greatly alarmed, and was on the point of ringing the bell for assistance, when the stranger, looking wistfully at him, uttered in broken accents :—" Excuse me dear and reverend sir—be not alarmed, my tears speak at once my pungent sorrow for the past, and my gratitude for the present moment." In an instant, he drew out his purse, containing a sum of money, and with his pencil proceeded to make calculations ; and then placed on the table a second sum. "Now, dear sir," said he, with an inexpressible air of gratitude and humility, "behold your property restored, with interest. Maitland, once the robber, offers you to-day some restitution for his great offence. I did not reject the advice you gave me on that oe-

casion. Your image has been constantly before my eyes. Frequently have I sought for pardon of God, and prayed that blessings might descend upon you. The Almighty has, I trust, answered my prayers, and made me prosperous in regard to both worlds!"

Moncrief gazed with astonishment, first at Maitland, and then at the money. Time, and a sea-faring life, had left no traces of his former appearance; yet from the moment that the first sum was laid down, a dawn of hope arose in his mind that the object was before him, for whose salvation he had so long supplicated. The feelings of the parties may be better conceived than described. The pious minister beheld his prayers answered. He that stole, wrought with his hands, and restored what he had unjustly taken away. God prospered him in his endeavors to make restitution, and the robber became not only honest, but the friend of the man whom he had injured.

TO the foregoing story, from European Annals, we take the liberty of adding one from our own history, which is no less interesting, inasmuch as it exhibits the benign influence of Christianity in mitigating the ills of life, and rendering them even acceptable as blessings instead of curses. Who the author of the following Tract is, we know not. We find in a newspaper, simply credited—" *Christian Spectator*." But the narrative appears to be genuine and authentic. Some cold hearted Sceptic, or some determined Infidel, may perhaps sneer, and impute the pious resignation of the fair victim, who is the heroine of this story, to fanaticism and delusion: Be it so; but this will not prevent the enlightened mind, and the sound, regenerate heart, from perceiving and feeling, that the patience, fortitude and resignation of "THE LILY OF THE MOUNTAIN," were derived from that "wisdom which cometh from above," and surpasseth all human science in purifying the soul, and rendering happy all who seek for and obtain it.

THE LILY OF THE MOUNTAIN.

A superficial observer of the inequalities of life, might suppose that there is a greater variety of human happiness than corresponds with facts. The parade of power, the pride of birth, and the magnificence of wealth, seem to indicate an enjoyment far greater than can subsist with the plain attire, the frugal repast, and the humble seclusion of the cottage. This would be a correct inference, if the mind could be considered happy by the parade of external circumstances. But a contented mind is the only source of happiness,

and consequently, "if one flutters in brocade," and moves amid the refinements of society, and another is clad in homely attire, and occupies the sequestered valley, or the recesses of the forest, it is not certain that the variety of external circumstances furnishes an equal variety of happiness. If God has given to one the luxuries and the honors of life, he has given to another a meek and quiet spirit. Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath prepared for them that love him? And is not that peace which flows from a title to the heavenly inheritance, superior to all the pageantry of an ungodly world? So I thought, when, in the bosom of one of those western wilds, with which our infant country yet abounds, I was prompted by humanity, as well as by duty, to visit the lonely dwelling of a poor afflicted widow. The path that leads to her cottage, is over a mountain, and through a forest, which has never echoed to the axe of the husbandman. As I climbed the toilsome way, I asked myself what unhappy beings, rent from the bosom of society, have chosen to bury their sorrows in this noiseless retreat? I had not imagined, that I should find so lovely a being as I have named *The Lily of the Mountain*. As I advanced, a little opening presented the cottage, sending up its solitary wreaths of smoke. There is a charm when one first emerges from the bosom of the wilderness, and catches the smoke of a dwelling, and hears the barking of the jealous watch dog, which cannot be described, and which can be realised only by experience.

I had now reached the cottage, and stooped to gain admission through the humble door. The building consisted of a pile of logs unceremoniously rolled together in the form of a dwelling, and supporting with more than the strength of Gothic Architecture the half thatched roof. There was no chimney, and the smoke was permitted to struggle through the large aperture, or to yield to the repulse of an adverse wind, and circulate about the interior till it could escape through the interstices of the mansion. The fire necessary to expel the cold from this comfortless habitation, had turned to the semblance of ebony, and to the reality of charcoal, the adjacent logs which were made to do the half office of a chimney; and the floor was of native earth, except some pieces of refuse boards, and some flat stones which served chiefly for a hearth. There were no apartments in the dwelling; but a blanket, venerable from age, was suspended, as it seemed, for the purpose of half concealing the necessary domestic business from the couch of sickness and languish.

ing. Some pieces of broken shingles, fixed in the opening of the logs, served for a shelf, and here were deposited some dusty tracts, and an ancient family Bible.

On a mat near the fire lay a son, the support of declining age, with a foot half amputated by an unfortunate blow from the axe. The wound had been dressed by an empirick of the neighboring settlement; and the patient, left to the care of his widowed mother, was perusing a much worn tract. Near by, upon the only couch, lay the interesting form which constitutes the subject of my narrative. The victim of consumption, she resembled indeed the beautiful, but fading lily. Confined from the sun and air, her complexion had assumed a delicate whiteness, and the slow wasting fever had tinged her cheeks with a most beautiful color. Her disease had reached that stage in its progress, which gives a transparency to the skin, and throws around the female form the loveliness of an angel, awakening those mingled emotions which I shall not attempt to describe, and which excite the earnest prayer, that death, having rendered his victim so pensively beautiful, may relinquish his purpose.

With indescribable feelings I drew near the couch of this interesting sufferer. Her expressive eye spoke of happier days, and her raven tresses, that lay dishevelled on her pillow, seemed to whisper, that had this flower, thus

— “born to blush unseen,
And waste its sweetness on the desert air,”

been transplanted to the parterre, it might have surpassed in beauty and fragrance its sister flowers. But I was anxious to learn the approaching destiny of the spirit that animated this form of loveliness.

Do you feel, said I, that God is just in bringing upon you such great afflictions?

“I am not afflicted, and if I were, God is just.”

But you are unhappy to lie in this wretched condition?

“I am not unhappy; it is better to be as I am now than as I was once, for then I thought too much of the world.”

If then you are happy, and reconciled to your condition, you must have found something more than the happiness of this world.

“I have—that which the world cannot give.”

Have you no hope of recovery?

“I have no wish to recover.”

Have you no fear of death?

“I am not afraid to die, God is so good that I am safe with him.”

Yes, God is good; but we are wicked.

"O yes (clasping her emaciated hands) I have been so wicked, that I do not suffer half so much as I deserve; but Christ is merciful."

Have you no fears that you may be deceived?

"No fears now—*perfect love casteth out fear.*"

Are you not sometimes in darkness when you are in great pain?

"I do not think of pain; I am happy, and shall soon go home."

There was an affecting artlessness in all she said, which I cannot describe; and a promptness which beautifully illustrated the inspired truth, that out of the abundance of the heart the mouth speaketh. I found myself in the presence of one who had learned much in the school of Christ, and who seemed fast spreading her wings for the mansions of rest. Consolation, instruction, sympathy—she needed none—for she had already passed within the veil. I remained, silently admiring the pure influence of Christianity, while Religion herself seemed to stand bending over her child in all the beauty and loveliness with which inspiration has arrayed her.

This child of affliction—for such, without her permission, I must call her—had for two years indulged the Christian hope. No ambassador of Christ had been here to lead her within the inclosure of the Church. No pious visitant had entered the humble dwelling, to impart the bliss of Christian fellowship. But ministering angels had descended, and she had learned of the Father. Resigned to the lot of humanity, and supported by that faith, which is "the substance of things hoped for, and the evidence of things not seen," she had bid adieu to the world, and was waiting to be called to the abodes of the blessed. The widowed mother, too, could plead the promise made to the widow and the fatherless.

Having commended to the Great Shepherd this little group of afflicted, secluded beings, I bade them adieu for ever; and as I silently retraced my steps to the more busy scenes of life, I indulged the train of reflections suggested by the scene I had witnessed. The impression which it stamped so indelibly upon my mind I need not describe. There is still a freshness in the scene—for I am relating facts—which can be lost only with the power of recollection. The reader, when he is assured that the page he peruses contains no fiction, will make his own reflections, and he will be impressed with the truth, that true happiness is

found in the humbler walks of life. The gay and beautiful, whose attention is devoted to the paths of pleasure, while they pity this afflicted sister of the wilderness, will feel the importance of seeking that religion which supported her in the hour of affliction, and which constitutes the loveliness of her character. The pious fair too, who in their sphere of benevolence resemble angels of mercy, will not, in their "walks of usefulness," forget the dwelling of the poor. The cottage scene will afford to the benevolent mind a happiness far superior, to a visit in the halls of a palace. I love to recur, in my lonely meditations, to the "lodge in the wilderness;" and I would rather visit the solitary grave of this departed saint—(for she now sleeps beneath the shade of the adjacent forest)—and read her newly sculptured name, than to gaze upon "the storied urn and animated bust" of the proudest hero.—[*Christian Spectator.*]

NOTE I.

There is perhaps no amusement, pursued in this or any other country, more pernicious in its effects upon the morals of the people, than that of the race-ground. It may suit a depraved state of Society, under any government; but that a Republic, purporting to be founded in wisdom and virtue, and especially a community so enlightened as the county of Dutchess, and inhabited by so many thousands of sober, industrious men, and professing Christians, should tolerate for a moment a practice so replete with moral turpitude and corruption, may be reckoned among the most remarkable phenomena, or *signs of the times*.

So far back as 1815, we had occasion to write an Essay on this subject; and we will now repeat it, as we conceive the subject of sufficient importance to be kept alive in the public mind, which ought, if possible, to be prepared by common and universal consent, for the total abolition of all such impure and profligate pursuits.

What is a horse-race? Simply a rivalry, or rather trial of speed, between two brutes: But these brutes are mounted, and spurred over the course, by beings who claim to possess rational and immortal souls. A multitude of other beings, of the same description, stand by, and risk their money in betting upon the superior speed of a favorite courser; while many others who do not join in this, are engaged in other gambling, equally disgraceful and immoral, and in almost every variety of folly, riot and revelry, such as drinking, fighting, and blaspheming the name of Heaven! To these may be added a crowd of spectators, actuated by

mere idle curiosity, and among whom are some virtuous and well disposed, who are liable to have their virtue shocked, if not contaminated, by the grossly indecent scenes which are passing before them. It happens, indeed, very often, that unsuspecting young men and women, especially young women, who live by servile labor, are initiated, at those exhibitions, in a career of vice and infamy, at the bare thought of which they would previously have shuddered with horror. The former having perhaps the most respectable parents, and other connexions, and the fairest prospects in life, sink into worthless profligates. The latter exchange virtuous poverty, industry, and a decent living, for a state of precarious and vile dependence upon the most base and unprincipled of the other sex. It is, in short, at a horse-race, that ingenuous youth of both sexes, too often enter upon the broad road to ruin, with the gloomy prospect before them of the State Prison or the gallows, and eternal misery in the world to come.

And for what are these evils, so destructive of our civil, political, and religious institutions, to be encountered? For the purpose, we are gravely told, of improving our breed of horses. But we venture to say, that this is one of the most bare-faced absurdities, ever attempted to be palmed upon a discerning public. If horses are to be improved in useful qualities by racing, other animals may be equally improved by the same means. Why not, then, adopt the same method for improving the various breeds of horned cattle, sheep or hogs? Ox racing, sheep racing, and hog racing, by parity of reasoning, would improve the animals amazingly! And we should no doubt be told of the superior flavor of the beef and pork, and the doubly refined fleece of the sheep, as well as the more palatable taste of the mutton-chop; and all owing to the grand operation of the race course!

It is well known, however, to those who understand the subject, that horses trained to the course, are fit for little or nothing else. They are bad, because unruly and unsafe under the saddle, unless rode by the most expert or experienced hostlers and jockies; and they are worse still for the carriage or heavier draught, wanting strength as well as steadiness. The good saddle, carriage or draught horse, is of different habits altogether, if not of a different breed, from the race-horse. The one is possessed of all the useful qualities, needed in such animals by the man of fortune, the farmer or dairyman; whilst the other, like too many of those bipeds who make the most use of him, is vicious and worthless every where but on the turf. It is clear, indeed, that

between the dissipated and profligate of the human species, and the race-horse, there is more than one point of resemblance; the quadruped, as well as the biped, being spoiled, and rendered useless, by deviating from the true line of life, pointed out by nature, alone, in the one case, and by revelation as well as nature in the other. A horse, as well as a man, may be made a fool of, if nothing worse, by a bad education. But be this as it may, the well-bred man, the man of taste and fortune, wants strong, steady, well-broke, well-shaped, and elegant saddle or carriage horses: And sober, sensible, industrious farmers, or draymen, require large and stout built horses, with the same qualities, except that of elegance, for the performance of their labor. The race-horse is not at all at home in the stables, or fields, of either of these descriptions of persons; and they are, perhaps, the only descriptions of persons, who ought to be encumbered with the expense of keeping horses. An industrious merchant, tradesman, or mechanic, will find his account, not in keeping, but in hiring a horse, whenever he has time to take a ride for health or pleasure; or when business demands it; and as for pleasure rides, he will find his account in taking as few such as possible.

And here it may be asked, how is horse-racing to improve the breed, when the discipline, or "*training*," by which race-horses are prepared for the turf, is similar in effect to high-seasoned food, or any other powerful stimulus, upon the human frame; producing, by an unnatural and universal excitement, a temporary degree of strength and spirits, beyond what they would otherwise naturally possess, and invariably, by reaction, leaving the subject weaker than before the stimulus was applied. This alone proves, that the great exertion of the animal on the turf is a forced, unnatural and painful exertion; for although all horses run naturally; yet they do not naturally run in such competition or rivalship, as they are taught to exhibit on the race-ground; nor are they goaded, when running wild in the freedom of nature, by the whip or the spur, or any other impulse than that by which *nature*, always correct, as having God for its author, properly directs them: And nothing is more certain than that all forced and unnatural exertion tends to weaken and destroy the animal functions. Ask a savage of the North or the South American forests, if he ever caught a wild horse with the spavin, the ringbone, the founder, or the heaves? And simple as he is, he will laugh at the simplicity of such a question. He will tell you, that generally speaking, all animals, which follow the dictates of nature, whose laws

-admit of no excessive exertion, or excessive indulgences, die off gradually of old age, and not by disorders or diseases which flow from bad habits. The stream of life ceases, not because it is disordered ; but because it has run out in its natural course ; as the light of a candle is extinguished, when the oily substance which feeds it is exhausted.

In a land, where virtue, morality and industry, to say nothing of religion, prevail over vice, idleness and folly, we repeat it, sound, strong and steady horses only are necessary ; and race-horses, it cannot be too often inculcated, are fit for neither saddle nor draught, as respects either steadiness or strength. They are fit only for the vicious and idle purpose for which they are trained ; and the sooner the breed is lost, the better will it be for the country, and especially for the temporal and eternal welfare of thousands of individuals, who make shipwreck of their souls upon the race-ground. It is indeed most delectable sport, to see all sorts of folly and wickedness going on from one end of a race-ground to the other for several days in succession. To see well meaning but weak young men and women betrayed into vile courses, and led to ruin ! To see the meanest sharpers seated or standing round various gambling tables, robbing the pockets of the unwary by concerted and systematic fraud ! To see pretended gentlemen so eager to win bets of each other, as to be wholly regardless of the means by which they succeed, whether fair or foul ! To see the fleetest horse lose the race, by an understanding among "*the knowing ones,*" that they may win the purse, which a natural credulity had led the losers to suppose would be taken by the animal understood to be the swiftest footed ! All this is indeed choice sport, is it not, for a mind rational and virtuous !

But we have said nothing of the brawls of bullies, and the noise of blasphemers, which are among the most prominent attractions of the race-ground ; and which must afford such exquisite amusement to the well-bred and accomplished LADIES and GENTLEMEN who are seen traversing the ground in splendid carriages, and if the government were a Monarchy, instead of a Republic, might be taken for so many Dukes and Duchesses !

Since, then, the argument in favor of a pernicious practice, which horse-racers and their idle or thoughtless advocates, pretend to derive from the improvement of our breed of horses, falls to the ground ; the next reason advanced is, that in all ages and countries, such public sports have been found necessary and useful ! But this, we pre-

sume, must be accepted in the same source, that the drunkard finds his bottle necessary and useful, when once he has gone so far in drinking, that the organs of his stomach require a continual stimulus to preserve a febrile and miserable existence; an existence which is of itself a burthen, and which is cut shorter by every recurrence to the intoxicating draught.

We are referred, however, to the chariot races, the amphitheatres and circusses of Greece and Rome, in ancient times; and to Modern Europe for many public sports, such as masquerades, bull baitings, and pugilistic matches, as well as horse-racing, and every other species of useless, idle and profligate amusement. We should as soon think of advising a chaste and spotless virgin, to look up to some infamous procuress for an example or guide, as to call upon a young Republic to copy the manners and amusements of old, decrepid, and corrupt Monarchies. The Monarchies of Europe have indeed a deep interest at stake in the perversion and corruption of our manners and habits. The sooner we become sunk in corruption, the sooner will our government assimilate to theirs; and they will have no more to fear from the example of a free Republic on the western shores of the Atlantic. Every reader of common sense must perceive, that Representative and Republican Governments must rise in Europe, or fall here: one or the other is inevitable. But to cut short this part of our argument, we boldly affirm, that in no state, either ancient or modern, have any such practices prevailed, as that which we are now combatting, while the people retained their primitive freedom, virtue and simplicity—(for all the nations of the earth have once been free)—that whenever and wherever they have prevailed, they have invariably marked the decline of liberty, morality and religion. In fact in all nations, the very dawn of idle and vicious amusements has been the sure precursor of ruin. “Vice of all kinds,” says Paley—and with much more truth than he says many other things—“but vice most particularly of the licentious kind, is astonishingly infectious. A little leaven leaveneth the whole lump.” But shall a young nation, scarcely emerging from infancy, be taught to look to the chariooteers, the gladiators, and the idle and vicious rabbles of corrupt and degenerate Greece and Rome for examples? Shall a young, but flourishing and rising nation, like ours, blest with gospel light and liberty, as well as civil and political freedom, derive its morals and manners from heathen ages, when neither virtue, nor morality, nor religion, could claim any thing definite in

name, nature, motive or end? When what was virtue in one school of Philosophers, was vice in another: And when Religion had as many gods, as Philosophy had various, distracted, and conflicting schools; nay, when every school was liable to incessant divisions; and the whole system of Religion, morals and manners, exhibited another CHAOS, till the advent of the Redeemer, and the pure and radiant light of his Divine Word, brought order out of confusion, and poured upon the mental vision of a benighted age the bright and eternal beams of heavenly love, wisdom and glory! Or shall a young Republic, boasting of its improvements in political liberty, if not in civil lore, take examples from the sports and games of the Monarchies of Modern Europe, old as they are in vice and corruption, and sinking, as they rapidly are, perhaps, into the same gulf of oblivion, that has long since received the glory of Greece and Rome? If we go back to ancient nations for sports and pastimes, why not copy also their confused Philosophy, and their stupid Theology, their omens, their oracles, and their worship of false gods? And if we look to Modern Europe for a similar purpose, why not look there also for government, for constitutions and laws? Why not change our political institutions, as well as demoralise our manners, in order to be equal with European nations in public as well as private degeneracy?

And here is a proper place for remarking, that under the old Monarchies of Europe, though *professing* to be christians, the Monarchs have found it for their interest to encourage any and every idle amusement, which would divert the populace from thinking on the subject of government. Men engaged in the low pursuits of horse-racing, bull-baiting, and fox-hunting, it was easily seen, would have neither time nor inclination for studying the science of government, or any other science, but that of "*training*" horses, hounds and bull-dogs! So with the demagogues, and the Priests, and their oracles, of Greece and Rome; they knew that their intrigues, their false Theology, would not stand the test of investigation; and Demetrius, for example, who lived by the manufacture and sale of idols, or false gods, was willing, of course, so long as he could flourish upon their folly, that the people should spend their leisure hours at the circus, or the amphitheatre, tickled with the exploits of Equestrians and Gladiators, or swell the deluded ranks of a triumph, instead of ferreting out such impostors as himself and his compeers in iniquity. Such is the brief why, and the wherefore, of all the idle and demoralising sports of Europe, both ancient and modern: And such have been

their baneful effects, that tyranny has triumphed for ages over the corruption and consequent imbecility of the people. You may set it down as a general rule, that whenever Governors, or Legislators, encourage idle and wicked amusements, it is to divert the eyes of the multitude from their own unhallowed deeds. Let the fools, they say to themselves, sacrifice their talents and their time at the race-course, the circus, or the bull-bait, while we cheat them out of their liberties, and run away with the spoils of power and patronage, the fruits of unprincipled ambition!

But we have free constitutions, purchased by the blood of our fathers, as well as gospel light and liberty, purchased by the blood of the Saviour. We possess a country abounding in every resource that can render man happy, and glorify the Creator; and we have millions of fertile acres, laying waste for future generations to cultivate and improve. The blessings of our government, and our location upon the face of the globe, surpass those of all other people, so great has been the goodness of God, in directing our pious ancestors to this chosen retreat from all the vices, and assylum from all the oppressions, of the old world.

When we reflect upon those multiplied blessings which the all-bountiful Creator of the Universe has bestowed upon us, how natural is it, that every pious and grateful heart among us, should feel the full weight of its obligations to Heaven? And thus feeling, to watch and pray for the preservation of those blessings, unmixed with alloy, uncontaminated by vice, idleness and profligacy.

But how grossly are they contaminated, how wickedly are they perverted, by the very pastime or sport which has called forth these remarks? How prostituted is the intellect, if such it can be called, and the time and labor, which are lost in "*training*" a brute beast for an idle rivalry of speed with a fellow-brute? If he be a father, who thus murders his time, how much better might he be employed in "*training*" his children to run the race of virtue and piety, in the heavenly course marked out by the Saviour of mankind, than in "*training*" a brute for an exhibition, which is perhaps to lure those children, his beloved offspring, to temporal and eternal perdition. But small indeed is the consideration of evil, confined to one individual, when compared with the consideration of that which flows to thousands, from the existence of these practices or sports of the turf. Time misspent by all classes; the bands of virtue dissolved: Youth initiated, and middle age confirmed, in depravity: Idleness, the bane of every virtue, and the parent of every vice, en-

couraged and extended : The laws of the land violated : And the laws of God set at defiance and trampled upon, by the cheat, the gambler, the drunkard and the blasphemer, who are congregated together, on the race-ground, or course—the course of SATAN, and his sattellites, which leads directly “down to the gates of hell !”

This is, indeed, but a faint picture of the “sport,” and the evils which flow from its toleration among us. Would heaven, that those of its deluded votaries, who still retain some share of virtue, and whose example alone preserves the practice, might be led to reflect seriously upon the vice and misery which are the fruits of their attachment to an idle, frivolous and wicked amusement. They would then view it in the same odious light, in which every enlightened well-wisher of his country and of mankind, and every sincere Christian, has ever viewed it. The scales having fallen from their eyes, they would abandon the race-ground for a nobler course, where prizes of immortal stamp and value crown the exertions of those who are victorious ; and thousands, who, by their example, are now exposed to temporal and eternal ruin, would hereafter “rise up and call them blessed.” To those who are hardened in their propensity for the turf, and the vices connected with it, may God, of his infinite mercy, direct some ministering angel of reform, to enlighten their minds, to meliorate their hearts, and subdue their ruinous passion for an unhallowed pursuit. To those who are professed Christians, but are nevertheless frequently led to the race-ground, through want of reflection, we beg leave to say:—If you have to-day attended a horse-race, and have had your moral sense and feeling insulted and shocked, if not blunted and destroyed, by the infamous scenes there presented ; are you qualified, under such degradation of mind, to approach to-morrow the altar of God, in that spirit of pure devotion, which is worthy of an immortal soul, offering up its homage to the eternal source of its existence, and the arbiter of its eternal happiness or misery !

Thus far we have viewed the subject in relation to the welfare of society—the welfare of man, as a rational, immortal being. But do not the poor brutes deserve our sympathy ? How often are they broken down upon the course, if not actually goaded to death ? And if they survive their injuries, and partially recover, are they not turned over to the livery-stable keeper, hack, or drayman, to perform services for which they were illy fitted, even in their best days, and to sink, under accumulated wrongs, into a state of non-existence ? But in this state, they have greatly the advantage

of those *national* and *dignified* animals, to whose pleasure they have been sacrificed, as they have no souls to be either happy or miserable after death; while, on the other hand, their persecutors stand a chance of falling into a state, compared with which even non-existence would be gladly embraced as a blessing!

When, therefore, both man and beast are taken into the account, how powerful are the motives in every breast attuned to humanity, morality and religion, for abolishing the practice, of which we complain, as being irrational and barbarous in relation to the dumb animals sported with; a wide departure from the virtuous habits of our pilgrim ancestors; dangerous, in the highest degree, to the purity and prosperity of the rising generation; destructive to the good order and happiness of society; and above all obnoxious and offensive in the eyes of our Divine Creator and Benefactor.

To these reflections we will barely add, that it was by the authors, aiders and abettors of a practice so vicious and immoral as the one in question, that our Legislature of 1833, was called upon to insult Heaven, and the moral sense of their country, by banishing the voice of prayer to God from their deliberations: and, to their everlasting dishonor, if not to that of the State, be it recorded, that they obeyed the unhallowed call!

NOTE K.

The conduct of Mr. Myers on this occasion calls for particular and serious animadversion. What I shall say, however, will be in sorrow, and not in anger. I could have wished, for the honor of human nature, and especially for the honor of the Jews, that Mr. Myers had acted a part more consistent with his character and standing—I mean his peculiar character in the House of Assembly, as an *Israelite*—and his standing as the Representative of a Christian people.

With Mr. MYERS in my mind's eye, however, I must travel back further into antiquity, than I thought it necessary to do with Mr. HERTTELL, in relation to some particulars. If Mr. MYERS be a faithful Jew, he will agree with me, that we are bound at all times to acknowledge, with gratitude, both the merciful and the chastening hand of God. Of this, all ages and climes have been mindful, whenever and wherever his name has been known, and his dispensations made manifest or felt. It is a duty which religion, philosophy and patriotism equally enjoin: And of all the people that ever existed, God's ancient people, of whom Mr. Myers is a de-

scendant, gave the most signal proof of their full consent to this position.

Hence Noah built an altar at the subsiding of the flood, and the resting of the ark ; and hence he received the blessing of God in the bow of promise to himself and to future generations. Gen. viii. 20—22, ix. 1—13, &c.

Hence, after God renewed the promise to Abram, the Patriarch “ moved to the plains of Mamre, in Hebron, and built there an altar unto the Lord.” Gen. xiii. 18.

Hence rose the altar of Isaac at Beersheba, after he had found favor with God at Rehoboth, and received his promise of a blessing at the former place. Gen. xvii. 25.

Hence the pillar of Jacob, at Bethel, after the vision of the ladder ; and that also at Mount Gilead, to commemorate the restoration of peace and good fellowship between Laban and himself. Gen. xxviii. 18.

Hence when Jacob and Esau met, after a long separation ; and when, in the simple, beautiful and expressive language of Holy Writ, “ Esau came to meet him (*Jacob*) and embraced him, and fell on his neck, and kissed him ;” and they then settled their differences, and parted in mutual friendship and brotherly love ; Jacob, impelled by the noblest feelings, repaired to Shalem, and there erected an altar to the God of Israel. Gen. xxxiii. 1—4, 18—20.

Hence the feast or sacrifice of the passover, to commemorate the beginning of Israel’s deliverance, in the smiting of the children of the Egyptians, and saving those of the Israelites. Exodus xii.

Hence, when by the greatest and most signal manifestation of God’s Providence, the Israelites had safely crossed the Red Sea, in spite of the host of Pharaoh, Moses acknowledged the almighty hand of God in their deliverance. in a prayer or song of thanksgiving, full of sublimity and grandeur of expression, and worthy of the Holy Spirit that inspired, and the Prophet and Lawgiver that penned it. Ex. xv. 2, 6—11, &c. See Note G.

Hence in the same grateful, just and holy spirit, did Moses erect the altar which he called JEHOVAH-nissi, after defeating Amalek, at Horeb : And hence, also, after he had been called into the mountain, and before the Eternal Presence, to receive the mandate of Jehovah, he descended, and to commemorate so great an event, with its attendant circumstances, and one fraught with so glorious a manifestation of the Divinity, he “ rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.” Exodus xvii. 8—15, xxii. 1—4.

I could multiply these examples, but here is more than enough, to call the attention of Mr. MYERS to the grateful devotional practices which distinguished the history of his forefathers.

And now comes the question :—What has been the history of the Jews, since their dispersion, from the time when, by the rivers of Babylon, they hung their harps upon the willows, and became mute with wo, because to them their country and their freedom were no more ?

The answer to this question, at large, would unfold a tale of horror. In every age and every clime of the old world, they have been more or less the objects of proscription, tyranny and persecution. Often as I have pored over the historic page, has the recital of their sufferings called forth the tear of sympathy ; and I have felt at such times that their persecutors who pretended to *Christianity*, were as much its enemies as even those of the persecuted race who crucified the Saviour ; and far more so than the wretched outcasts, on whom they inflicted their vengeance.

With a glance only at their many persecutions and sufferings on the continent of Europe, we will briefly record their condition in our mother country, at certain periods of her history : And when their condition there is contrasted with what it is and ever has been in this country—and that contrast is viewed in connection with the very solemn and impressive facts which we have just quoted from their history, as recorded in Holy Writ—we shall see clearly how far Mr. Myers has strayed from the ground, on which he ought to have stood ; and how far he has compromitted the character of his race by the course he has pursued in relation to the choice of chaplains.

Historians in general have concurred in the fact, that William the Conqueror first introduced Jews into England : But a late antiquarian, Dr. Tovey, has proved that they had made a settlement there long before the conquest. So far back as A. D. 740, by the *Canonical Excerpts* of Egbert, Archbishop of York, then published, it appears that Christians were “forbid to be present at the Jewish feasts.”

But be this as it may, what was their condition, for ages, in England ?

The answer is, it was that of the vilest of slaves. Every exercise of arbitrary power, every species of extortion, and every mode of cruelty, were brought to bear upon them.

In the fourth year of the First William, it was declared by statute—“ That they and all theirs belong to the King ; and

if any should detain any of their goods, he (the King) might challenge them for his own."

William Rufus, it appears, did not persecute them as a body, but some curious anecdotes are related of his extortions upon individuals.

The same remark nearly applies to their condition under Henry I., Stephen, and Henry II.

The reign of Richard was ushered in by a dreadful massacre of the Jews. They had come to London to visit the King's coronation; and had even brought valuable presents for the new monarch. It was under such circumstances, when they thought themselves secure of the King's favor, that the massacre commenced.

"The populace," says Tovey, "believing they should do the King a pleasure, immediately broke open the Jews' houses and murdered every one they could meet with, not confining their rage to their persons, but destroying likewise their habitations with fire. Happy were they who could find a true friend to shelter them! All kinds of cruelty were exercised towards them: insomuch that the soberest part of the citizens, who had in vain endeavored to quiet matters, sent messengers to Westminster, desiring assistance from the King; for fear the tumult should grow so outrageous as to endanger the whole city."

The reign of Richard was still more fruitful in sufferings to the Jews. The towns of Warwick, St Edmondsbury, Stamford, Lincoln and York, were the scenes of the most horrible outrages on these people.

In York, the house of Benedict, (a Jew, who had died of wounds, received during the massacre in London,) was set fire to, and his wife and children, and a number of friends who had taken shelter with them, were murdered in cold blood, whilst the house was burnt to the ground.

The remainder of the Jews, headed by Jocenus, who had escaped from the London massacre, and who was one of the richest among them, prevailed upon the Governor of the Castle, to give them shelter there; but before they had all got into the castle, the house of Jocenus was burnt, and a number of those who were in it, of both sexes, were put to the sword.

Immediately after, an untoward event for the Jews, but one in which they had no agency, and over which they had no control, afforded the populace a pretext for attacking the castle. The siege was carried on with great vigor and so successfully, by the mob, that the Jews called a council to

deliberate on what was best to be done. We will give the result in the words of Tovey :—

“ When they had assembled, their Senior Rabbi, who was a foreigner, (and had been sent for to come over and instruct them in the law, on account of his great learning and experience,) rose up and said, ‘ MEN OF ISRAEL ! the God of our Fathers, to whom none can say, what dost thou ? commands us, at this time, to die for his law : and behold ! death is even before our eyes, and there is nothing left us to consider, but how to undergo it in the most easy and reputable manner. If we fall into the hands of our enemies, which I think there is no probability of escaping, our death will not only be cruel, but ignominious. They will not only torment us, but despitefully use us. My advice, therefore, is, that we voluntarily surrender those lives to our Creator, which he seems to call for, and not wait for any other executioners than ourselves. The fact is both rational and lawful ; nor do we want examples from amongst our illustrious ancestors, to prove it so. They have frequently proceeded in the like manner upon the same occasions.’ ”

“ Having thus spoken, the old man sat down and wept.

“ The Assembly was divided ; some affirming that he had spoken wisely ; others, that it was a hard saying.

“ To which the Rabbi, standing up a second time, replied : ‘ Seeing, brethren, that we are not all of one mind, let those who do not approve of this device, depart from this assembly.’ They departed. But the greater number continued stedfastly with him : And as soon as they perceived themselves alone, their despair increasing, they first burnt every thing belonging to them, that was consumable by fire, and buried the remainder in the earth, to prevent its falling into the possession of their enemies ; then setting fire to several places of the castle at once, they took each man a sharp knife, and first cut the throats of their wives and children ; and then their own. The persons who remained last alive, were this rash counsellor and Jocenus, occasioned by nothing but a strong desire of seeing every thing performed according to their directions ; for as soon as that was over, the Rabbi, out of respect to Jocenus, who was a person of distinction, first slew him, and then himself.”

This horrible tragedy was performed in the night. The next morning the few miserable wretches who had refused the alternative proposed and acted upon by the Rabbi, surrendered the castle, on condition that their lives should be spared, and that they should become Christians : But the mob, having got possession of the place, disregarded th-

treaty, and put them all to death : Nor did they stop here ; for the plunder of the Jews being one of their main objects, they repaired to the Cathedral Church, and refused to lay down their arms till the keeper of it, who had in his custody all the bonds and obligations, which had been given by Christians to Jews, consented to deliver them up. These they burnt immediately, and then declared themselves satisfied !

After this shocking massacre, and vile robbery and plunder, Richard adopted some curious regulations for the protection of the Jews, as well as to make the most profit that he could out of them—so that they were not so often murdered, as they were robbed, under colour of law, during the remainder of his reign.

For the first ten years of the reign of John, the successor of Richard, he pretended to protect and patronise them ; but his protection may be compared to the crouching of the tiger before he leaps upon his prey : for the sequel proved, that he had protected the old settlers, and thereby lured many others to come with their wealth into England, merely that he might at last serve them as badly as their predecessors had been served in the previous reign.

"In the eleventh year of his reign," says Tovey, "the King began to lay aside his mask ; and finding that no newcomers made it worth his while to stay any longer, he set at once upon the old covey, which he had drawn into his net, and commanded all the Jews of both sexes, throughout England, to be imprisoned, till they would make a discovery of their wealth ; which he appointed officers to receive in every county, and return to his exchequer. Many of them, no doubt, pleaded poverty, or pretended to have given up all : but as the tyrant was in earnest to have their last farthing, he extorted it by the most cruel torments.

"Stone says, that the generality of them had one eye put out. And Matthew Paris tells us, that from one particular Jew at Bristol, the king demanded no less than ten thousand marks of silver, a prodigious sum in those days ; which being resolutely denied him, he commanded one of his great teeth to be pulled out daily till he consented ! The poor wretch, whose money was his life, had the courage to hold out seven operations, but then, sinking under the violence of the pain, ransomed the remainder of his teeth, at the price demanded. The whole sum extorted from them, at this time, amounted to three score marks of silver."

These were not the only exactions the Jews were subjected to under John : And if his depredations on their

property, and his merciless abuse of their persons, were justly liable to the severest execration ; his last act towards them, though of a different description, was not the less odious in their estimation, or the less infamous in him : For having determined to take ample vengeance—such vengeance as such tyrants ever delight in—upon a part of the Scotch army, which he had taken prisoners at Berwick, he could find none of his other subjects to become their executioners : and he therefore forced the Jews to undertake the diabolical task of torturing his defenceless and prostrate foes.

In the commencement of the reign of Henry III. some salutary measures were adopted for the safety of the Jews ; but this was during the minority of the Monarch. As he advanced in years, and took the sceptre into his own hands, his policy was as cruel towards them as had been that of his predecessors. The Church and the State combined to put them down. The Archbishop of Canterbury called a Synod, and passed a severe decree against them : and the Bishop of Lincoln joined him in issuing an injunction, which prohibited Christians from holding any intercourse with the Jews, or selling them any provisions, under pain of excommunication ! To these denunciations of the Church, were added the extortions of the Monarch, and other oppressions. Numbers of them, who could not comply with the excessive calls of the crown, were imprisoned in the tower of London and other places.

“ Nothing”—says Mr. Tovey—“ but weeping and wailing, was to be seen or heard in every corner. Even the Friers, who had so lately taken possession of their synagogue, are said to have pitied them : nor were the Caursini and Caburen-sien brokers, though their rivals in extortion, without compassion : For nothing could be more rigorous and unmerciful than the King’s proceedings at this time : But death, as inexorable as himself, quickly after seized him, and gave the Jews some short respite from those afflictions, which could not otherwise have been supported.”

Such were the oppressions, such the exactions and persecutions, to which the Jews were subjected, from the time of the First William to that of the First Edward, in whose reign, after a variety of similar cruelties had been inflicted upon them, they were finally banished from England ; previous to which, however, on the 17th of November, 1279, *two hundred and eighty* of them, both men and women, received sentence of death, and were executed without mercy, at London, on a charge of clipping the King’s coin. The period of their banishment extended to the time of Crom-

well, or the reign of Charles II., it is immaterial which : And here it may be remarked, that during the proscriptions and persecutions which they suffered in England, their condition was but little if any better on the continent : A brief and interesting description of it may be found in Mr. Keith's late and invaluable little work on the Prophecies. We will barely quote here, Mr. Hallam's account of them during the middle ages. "They were," says he, "every where the objects of popular insult and oppression, frequently of a general massacre. A time of festivity to others, was often the scene of mockery and persecution to them. It was the custom at Toulouse to smite them on the face every Easter. At Bergiers they were attacked with stones from Palm Sunday to Easter, an anniversary of insult and cruelty generally productive of bloodshed, and to which the populace were regularly sustained by a sermon from the Bishop. It was the policy of the kings of France to employ them as a sponge to suck their subjects' money, which they might afterwards express with less odium than direct taxation would incur. It is almost incredible to what a length extortions of money from the Jews was carried. A series of alternate persecution and tolerance was borne by this extraordinary people with an invincible perseverance, and a talent of accumulating riches which kept pace with the exactions of their plunders. Philip Augustus released all Christians in his dominions from their debts to the Jews, reserving a fifth part to himself. He afterwards expelled the whole nation from France." St. Louis twice banished, and twice recalled them ; and Charles VI. finally expelled them from France. From that country, according to Mezerany, they were seven times banished. They were expelled from Spain. At Verdun, Treves, Mentz, Spires, Worms, many thousands of them were pillaged and massacred. A remnant was saved by a feigned and transient conversion ; but the great part of them barricaded their houses, and precipitated themselves, their families, and their wealth into the rivers or the flames. These massacres and depredations on the Jews were renewed at each crusade."

It was not, indeed, till after the Reformation, that the Jews began to be held in such estimation as to find any where a safe and secure resting place. It is, then, to the spirit of Christianity, as developed and operating in the sixteenth, seventeenth, and eighteenth centuries, that the Jews owe the melioration of their condition from what it was under the influence of Popery and Papal Monarchs. But it is more es-

pecially owing to the mild and tolerant principles of our free political institutions, as well as those of our Religion, as we understand and practice *Christianity*, that the Jews in this country have been placed on a more exalted footing in Society, than they ever enjoyed before, since the days of their dispersion ; since the gloomy period, when in despondency, if not in despair, they hung their harps upon the willows of Babylon, and refused to tune them at the command of their conquerors.

After the exhibitions we have given of the pious and devotional practices of the Patriarchs and Prophets of Israel ; and after the frightful narrative we have subjoined of the persecutions sustained by the Jews in the Old World, the question comes home to us with peculiar force :—Did Mr. MYERS, as a Jew, act a modest, consistent, grateful, or a magnanimous part in opposing the choice of Chaplains ? It is a serious question for him to answer to his country, his conscience and his God. Standing alone, modesty demanded at least a tacit acquiescence in the old and venerated custom. Standing as a Jew, if a faithful one, consistency required his decided support of the measure. But standing as a *Jew*, clothed with the confidence of a *Christian* community ; elevated by that *Christian* confidence to the high station of a law-giver—a Jewish *law-giver* in a *Christian* land—a fact never before heard of in any other *Christian* land—was it grateful or magnanimous in him to aim a blow at the Ministers of Christianity ? And that, too, under a pretext so flimsy as the one set up by those, who, I venture to say, were then bent, and still are bent, not only on expelling Chaplains from the Legislature, but expelling *Christianity* itself from the country and the world ! I repeat it, it is more in sorrow than in anger, that I make these remarks. I have ever been the personal friend of Mr. Myers. I would not retaliate upon him, or his race, the blow he has aimed at the Ministers of Christ, and at a Christian custom, sanctioned not only by all the Saints and Sages of Christendom, but by all the Patriarchs, Prophets, Priests and Law givers, of the ancient Israel, to whom Mr. Myers and his brethren look up, or ought to look up, as the “*Fathers of the Faithful*,” the “burning and shining lights” of their religion !

I would, however, seriously press upon his attention, and that of his brethren, the high privileges which they enjoy in this country, and the proper feelings which they are bound to cherish towards a Christian people, who have so liberally conferred upon them such high and extraordinary privileges ; privileges which they have hitherto been denied by all the

governments of the old world, and which, in this country alone, they have been permitted to enjoy. In this view of the subject, and under such circumstances, I will take the liberty of suggesting such a speech, as Mr. Myers ought to have made, instead of the one which he did make. He ought, I think, to have thus addressed the Chair :—

“ MR. CHAIRMAN,—

“ I am, it is true, an Israelite by birth, education and principle—and as such am opposed to the Christian Religion. But where am I, and under what circumstances am I placed? I am in a Christian country; and not only so, but in a Christian country, which, rising superior to all bigotry, intolerance, prejudice, or proscription, has elevated my race as high in the scale of society as it has the most favorite members of its own faith. As the consequence of this liberal spirit, this elevation of the long degraded and enslaved Israelite, it has clothed me with its confidence, has made me one of the chosen guardians of its liberties and its laws! And not me alone has it distinguished, but others of my Religion have enjoyed its confidence, and partaken largely of its patronage. Neither civil nor military honors have been denied us; but have, on the contrary, been lavished upon us. Many are the names I could mention, whose brows have been decorated with the honors of this Republic. I have myself borne those honors in the field as well as the cabinet. I see at this moment an Israelite acquiring wealth, fame and distinction as an Editor, on the one hand, and an officer of the government on the other: and the road to wealth, fame and official honors, is thrown broadly open to the whole race.

“ Here we have not to hang our harps upon the willows, and mourn over our fetters and our chains, our desolate firesides, and our prostrate altars! Here there are no Turks to violate our beds, and to warn us, that if we come into our houses, while they are committing this outrage, they will make us a head shorter! Here no Tyrant demands our wealth, and puts us to the torture, till we point to him or his myrmidons the place of its deposit! Here ourselves, our wives and our children, can walk the streets, or travel on the high ways, free from insult or molestation. Here neither the torch of the Incendiary, nor the sword of the Janissary, nor the scourge or the dungeon of a pretended Christian Monarch, rises to our view, to disturb the sweet slumbers of the night, or derange or obstruct the necessary avocations of the day; but the broad shield of equality, of law, and of Justice, is thrown over us; and we find it an ample protection for every right, and a sure remedy for every wrong!”

"It is a just saying of *O'Leary*, that "it is equal to the Israelite, released from bondage, whether his Temple be built by Solomon or Cyrus; provided he has liberty to pray unmolested, and to sleep under his vine and fig-tree."

"Here, Mr. Chairman, this liberty is realised to the Israelites. Here we pray unmolested. Here we sit safely under the shadow of our own vines, and the trees of our own planting, or those planted by others, and by the hand of Nature's God in the Forests that surround us; *and there is no one to make us afraid!* We can freely tune our harps to the songs of our ancient Zion; for we are not in a strange land, nor the captives and the slaves of a Foreign Tyrant: And these blessings have been won for us by the blood of *Christian* martyrs, poured out profusely on many a battle-field, *in the cause of Universal Liberty, and for the Imprescriptible, the Sacred Rights of Man!* The blood of *Warren*, and the toils and the risks of *Washington*, who were *Christian* heroes, to say nothing of thousands of others of the same faith, have raised the Jews, as well as the *Christians*, to the exalted state of Freemen: In short, in no country on the face of the earth, is my race so highly favored, so respectfully and liberally treated, as they are in this land of the brave and the free!"

"And shall I, Mr. Chairman, under such circumstances, act the part of the viper in the fable, and sting the bosom of my preserver, my benefactor? Shall I, like that viper, return evil for good, and betray the trust reposed in me, by raising my voice against an ancient, a salutary and venerated custom, not only dear to my benefactors, but sanctioned by the soundest dictates of wisdom and of virtue, of piety and religion? Shall I stifle in my bosom every spark of piety, and every feeling of honor and gratitude, by voting against a measure which my own Religion sanctions, as well as the Religion of my constituents, of those who have generously overlooked my adverse faith, and clothed me with their confidence? And shall I do this, under the flimsy pretext, that it is unconstitutional to offer up Prayers to the God of Heaven and Earth! Why, sir, the Constitution, or the Law, that would extinguish in our bosoms the gratitude we owe to our Creator, that forbids us to offer up to him the grateful incense of prayer and of praise, is of itself a nullity; nor can any oath to support so unhallowed and blasphemous an Instrument, be binding upon the honor, the conscience, or the loyalty of any but a savage or a heathen! I will not, then, sir, steep my soul in the lethean dregs of forgetfulness of the God of my Fathers! No, Sir, I will not, I cannot, I

dare not act so foul, so treacherous, and so wicked a part. The Law and the Prophets forbid it ; for they teach me *to do as I would be done by!* They teach me that Prayer to God is a Sacred duty, which neither men nor nations are at liberty to violate ! They teach me that gratitude is a virtue, and that to return good for evil, and not evil for good, is amiable in the sight of men, and well pleasing in the sight of God. It shall never be said of me, therefore, that *Christians* honored me—me, an *Israelite*—with their confidence—and that I betrayed them ! It shall never be said of me, that I refused to pray myself, or prevented others from praying, to the God of Abraham, Isaac and Jacob ! The sons of *Christians* may disgrace themselves by deserting the faith of their Fathers ; but I will not join them in forsaking the God of Israel ! Let them do as they please, sir ; but, as for me, I will follow the examples of Abraham at Horeb, and Isaac at Beersheba ; of Jacob at Bethel, and Moses in the wilderness.

"I therefore move, Sir, that we open our daily sessions by prayer to the ever living God, the Creator, Preserver, and Benefactor of the Universe; that he will graciously smile upon our honest deliberations for the good of this people ; and crown them with success !"

I now cheerfully leave the candid reader of every sect, or party, which deserves the name of Jew, Christian, or Republican, to decide, whether if Mr. Myers had pursued the course I have laid down, he would not have acted more prudently, virtuously, and wisely, than he has done : And as to himself, I leave him to his own reflections, to his conscience and his God ; and these I hope may bring him back to the ground he has lost, and entitle him to the renewed confidence and esteem of the wise and virtuous of all parties.

NOTE L.

Though a volume might be written, showing the necessity and utility of Christianity to the prosperity and happiness of nations ; we shall here content ourselves with exhibiting a brief but striking portrait of the evils that have flown from the want of it, at least to one of the great nations of Europe. All the world has witnessed the horrible effects of the foul spirit of Infidelity in France, within the last fifty years. It was this vile spirit, which mingling with the Revolution, blasted the fruits of that great enterprise in behalf of human liberty ; caused the excesses which brought Louis XVI. to the scaffold ; produced the murder of hecatombs afterwards ; and finally gave birth to the military despotism of Buonaparte.

The portrait we shall exhibit, is derived from the works of La Harpe, one of the most distinguished of the Revolutionists, and once equally distinguished as an infidel. He was saved, however, by the grace of God, not only from the guillotine, but from the dark delusions of the Infidel school. Laharpe was converted whilst in prison to the Christian Religion. It was then for the first time, after having long neglected and derided it, as Messrs. Herttell & Co. have done, that he undertook to study the Bible: And it was he who said, that "whilst he read the Bible, the Bible read him." It laid open to him clearly the fallacy of Infidelity, and the corruptions of his own heart, and brought him a convert and a suppliant to the Saviour of sinners.

In the works of this celebrated Philosopher, he has narrated the following circumstances of a Prophecy, which he himself heard in 1788, from the lips of the celebrated Cazotte. That he has stated the facts correctly no one can doubt; but whether Cazotte was endowed with the spirit of Prophecy, in the scriptural sense, is a different question. That he predicted the truth the world can now bear witness: And that the awful state of things which he did predict, and which was literally verified, was the fruit of Infidelity and its twin sister Anarchy, is equally certain: And of this Laharpe afterwards felt the full and entire conviction. But let him speak for himself.

"It appears to me," says the aged Academician, "as though it had happened but yesterday: and yet the circumstances took place in year 1788. We were sitting at table, principally members of the Academy, with one of our colleagues. The company was numerous; it consisted of courtiers, men of letters and others. We partook of a superb dinner. At the dessert, the Malvoisie and Cape wines had elevated the gaiety of the company to such a degree, that it could scarcely be restrained within any bounds. Chamfort had read to us some of his graceless and licentious tales; and yet the ladies, who were present, had not, as usual, recourse to their fans. Many infamous jests were launched against religion; one read passages from Voltaire's *Pucelle*, amidst universal plaudits; a second rose, and with a full bumper in his hand, exclaimed, "yes, gentlemen, I am as sure, that there is a God, as I am certain that Homer was a blockhead." A third admired the revolution which Voltaire had effected, in the empire of the sciences. "That great man," cried he, "gave the tone to his age; he is read as generally in every anti-chamber, as in the su-

perb apartments of our most illustriour men." One of the guests related, with a hearty laugh, that his hair-dresser had said to him in good earnest :—" Look you, sir, though I am but a poor fellow, I concern myself as little about religion, as the greatest of you gentlemen." It was the general opinion, that a political revolution would soon arrive and that fanaticism must give way to the philosophical [more properly diabolical] spirit of the times. They wished happiness to those whose age still allowed them to cherish the hope of witnessing this great work.

Only one individual of the party appeared to withhold his applause from our conversation : he merely laughed now and then at our enthusiasm. This was Cazotte, an eccentric, but amiable man. He at length broke silence, and said, with the utmost gravity, "make yourselves easy, gentlemen, you will live to see this great and sublime revolution, which you so anxiously desire. Yes, I repeat, that you will live to see it." "That may be," rejoined one of the company ; "a man need not be a wizard to foretel any thing of that sort." "Agreed ; but it requires more than a common head to know what is to follow. Do you know what will be the consequences of this revolution and what will become of you all during it ?" "Well, let us hear, then," said Condorcet with a sarcastic smile. " You, M De Condorcet, will die in prison, and by poison, which you will take to escape the hand of the executioner. So great will be the happiness of this revolutionary era, that people will carry their dose constantly in their pocket."

The whole table was convulsed with laughter. "M. Cazotte," said one of the guests, "this story, which you have been telling, is not near so pleasing as your *Diable Amoureuse*," (an uncommonly interesting novel by M. Cazotte.) "But how do you come by prisons, poisons and executioners? What have these to do with reason and philosophy?" "'Tis in the very name of philosophy," answered Cazotte, "in the very name of liberty and humanity, that Reason will rule in the manner I predict. It will be the express reign of Reason ; for to her alone will altars be erected throughout all France, and the other temples will be shut up." "Upon my soul," interrupted Chamfort, bursting into a contemptuous laugh, "you Cazotte, will not be one of the priests that will perform the worship of Reason." "I hope not ; but you, M. de Chamfort, will be one of the most worthy ; for you will open your veins with a razor, but you will not die till several months afterwards." The company looked at each other, and the laugh became still louder. " You, M.

de Vicq d'Azyr, will open six veins, one after the other, in a fit of the gout, and die the same night. As for you, M. de Nichollai, Bailly, and Malesherbes, you will all three die on the scaffold." "Thank God," cried Rouchet, "it appears as if the speaker was determined to wreak all his vengeance on the Academy; as he has dispatched the Academicians in a terrible way; but as I am not one of their number, he will surely be merciful to me." "You? No; you, too, like the others, will expire on the scaffold." "He must have conspired," was now the universal cry, "to exterminate us all together." "No, I have not." "Are we then to be conquered by the Turks and Tartars? and"—"By no means; as I have already said, you will then live under the sway of Reason and Philosophy alone. Those of whom you may expect such treatment, are nothing but Philosophers, who, like yourselves, will have nothing in their mouths but Reason and philosophy." The company now whispered each other—"It is plain that he is a perfect fool; he always strives to appear eccentric in his jokes." "That may be," says Chamfort, "but this humorist should be more cheerful; his stories smell too strong of the gallows. But tell me, Cazotte, when are all these things to happen?" "Scarcely six years will have elapsed before all that I predict will be accomplished." "That is wonderful," at length exclaimed I, (*Laharpe*) "and am I, then, to make no figure in these scenes?" "You, sir, are destined for one of their most extraordinary wonders. You will become a Christian." The room shook with violent and universal peals of laughter. "Well," cried Chamfort, "I am easy, if we are not to be dispatched until Laharpe has become a Christian. At that rate we shall never die." "We women come off the best," observed the Duchess de Grammont, "as we pass for nothing at all in this revolution. I mean not to say that we shall have no hand in it, but, it is admitted, that our sex"—"Your sex, madam, will not in this case protect you. It will avail you nothing that you refrain from intermeddling. You will be treated without distinction, like us men." "What say you, M. Cazotte? That must certainly be the end of the world." "That I know not; but this I know perfectly well, that you, Madame la Duchess, will be conveyed in the executioner's cart, in company with many other ladies, with your hands tied behind your backs." "At any rate, then," said the Duchess, "I shall be allowed a carriage covered with black cloth." "No, madam; ladies of still higher rank than yourself, will be drawn in a cart with their hands tied behind them." "Ladies of higher rank? Who can they be?"

"The Princesses of the blood royal. Of still higher rank than"—Here the company was in visible emotion; a deep gloom overspread the countenance of the master of the house, and they felt that the joke had been carried too far. Madame de Grammont, in order to bring back the conversation to a more agreeable tone, contented herself with observing—"They will, however, let me have a confessor?" "No, madam, nobody will have any. The last condemned person to whom it will be allowed as a favor, will be"—he paused a moment—"will be the King of France!"

The host rose abruptly from the table, and his example was followed by all his guests. He went up to M. Cazotte, whom he addressed in a pathetic tone:—"Dear Cazotte," said he, "your gloomy fancies have lasted too long; you go too far; you might commit yourself and the whole company." Cazotte took his hat, and was about to retire, without saying a word. Madame de Grammont, who always avoided every thing like gravity, detained him, saying—"Dear Mr. Prophet, we have listened long enough to your prophecies concerning us; but you have not said a word about yourself."

Cazotte paused for some time; his eyes were bedimmed with tears. "Have you, Madam, ever read the siege of Jerusalem by the historian Josephus?" "Undoubtedly; who is there but has? But continue as though I had not." "Well then, Madam, during this siege, a man went for seven successive days, round the ramparts of the city, in the face of the besieging Romans, and of the besieged Jews, incessantly crying, with a voice of thunder—"Wo to thee, Jerusalem!" On the seventh day he exclaimed—"Wo to thee Jerusalem! wo to myself!" and, at the same moment, a prodigious stone, discharged by the enemy's machines, dashed him into a thousand pieces." After this answer, Cazotte bowed and withdrew."

I must indulge in a few brief remarks upon this extraordinary article. Of its genuineness and authenticity I have no doubt, since it is given in the *London Magazine* as a literal extract from Laharpe's works. Was Cazotte so intimate with the founders of the French Revolution, which was then fermenting, that he could so clearly predict what was coming? For those who witnessed, or have since read the history of that Revolution, know that these predictions were more than verified: Or was he gifted with the faculty of *Second Sight*, to a belief in the existence of which Dr. Johnson was a convert? One or the other of these suppositions is true; and though at the risk of being called superstitious, I must confess, that I think the latter the most probable of the two:

For although a strict intimacy with those who commenced the revolution, might have led him to predict the result in general terms, it could not have unfolded to him the very details of what was to happen among the consequences of that event. I think myself, that I can clearly see, without the gift of prophecy, or of *second sight*, as Dr. Johnson believed it to exist, that if the party, now headed by Mr. Herttell, succeed in their views, it will give rise to a violent and shocking state of things in this country ; but whose heads will be finally taken off, or whose estates will be confiscated ; who will die in prison by poison, who will kill themselves, or who die upon the scaffold, I have no means of predicting. Mr. Herttell himself may live to become the victim of his own revolutionary movements. Some of the very men he may warm into political existence and importance, may take his head off with as little ceremony as the French Philosophers and worshippers of the Goddess of Reason not only took off each other's heads ; but drank their blood as it flowed from the guillotine ! Many a party leader has raised vipers to be stung by them ! I have known more than one to do it in this country. But be this as it may, in my dedication to this work, I have shown what human reason and philosophy may lead too, without excitement, in the absence of the light of Revelation ; but what it may lead too with excitement, the bloody and horrible scenes of the French Revolution have demonstrated to the amazement and horror of mankind ! And yet Mr. Herttell, who, with myself, was among the living witnesses of those scenes ; that is, we had every sixty days, more or less, the details of them as they passed in rapid and horrible succession ; can calmly reconcile it to his views of duty, to project measures which must, if successful, have the same fatal issue : For in vain will be the attempt to keep any people, who reject Revelation, and the belief in a future state of rewards and punishments, which it inculcates, from sinking into the same degradation, and the same crimes which distinguished the reign of terror in France, under Robespierre, Marat, and their coadjutors—the same degradation and crimes, which existed in Rome, when Cæsar was stabbed in the Capitol, by his bosom friend Brutus, and Cicero had his head cut off by the myrmidons of the Second Triumvirate. Such are the legitimate fruits of Irreligion and Infidelity, whenever and wherever they infect a nation with their foul poison. May God, of his infinite mercy, save this Republic from the prevalence of such principles and such practices !

NOTE M.

I have ever respected the character of THOMAS PAINE as a patriot, if not a patriarch, of the American Revolution; and such is my sincerity in this assertion, that however lightly it may have been estimated by the Tories of that day, and however it may have been, and still is, abhorred by many professing Christians; yet it will not comport with my feelings to treat of his weakness and inconsistency in any other spirit than that of sorrow, that so great and useful a man should fall into so grievous, so mischievous, and so wicked an error, as to write and publish "*The Age of Reason*," which constitutes his main attack upon Revelation. That work I need not attempt to answer; for Bishop Watson, in his able, interesting, mild and candid little volume, under the very modest title of *An Apology for the Bible*, has fairly and triumphantly performed the task for me, and for all Christendom. Did I possess the genius and the learning of a BACON, I would not attempt to add a sentence to what Watson has written, so far as he viewed the subject. But there is one view which he did not take; and one which I think too important to be left untouched. He did not contrast, as he might have done, the sentiments which Mr. Paine had advanced in his works written during the American Revolution, with those which he promulgated in *The Age of Reason*. Whether it was because he had not read those works, which is very probable, or did not wish to enlarge his own work, is matter of conjecture. It is certain, however, that he would have done no mean service to society, and the cause of Divine Truth, had he performed the task; for owing to its not having been performed, thousands of Mr. Paine's deistical disciples remain ignorant to this day, that he was, *in the prime and vigor of his intellect*, the avowed friend and advocate of Christianity.

I shall, therefore, now take the liberty to show that throughout his *Common Sense* and *Crisis*, written in support of the American Revolution, Mr. Paine expressly acknowledges and pays due homage to the truth of Christianity as a Divine Revelation!—whereas, in his *Age of Reason*, written long afterwards, without offering any Apology for having changed his opinions, he comes out, pell mell, against the Bible, from Gensis to Revelation!

I use Solomon King's New-York Edition of Mr. Paine's Works, in three volumes octavo, 1830.

In vol. 1, page 25th to 28th inclusive—Mr. Paine quotes the Bible, as having, at that time, full faith in its truth. Among other strong expressions, he says—

"As the exalting one man so greatly above the rest, cannot be justified on the equal rights of Nature; so neither can it be defended on the authority of scripture; *for the will of the Almighty*, as declared by Gideon and the Prophet Samuel, expressly disapproves of government by Kings." Again, speaking of the time when the Jews requested a King:—"Till then their form of government except in extraordinary cases, *where the Almighty interfered*, was a kind of Republic," &c.

Page 35.—"We claim *brotherhood with every European Christian*, and triumph in the generosity of the sentiment."

Page 46.—"But where, say some, is the King of America? I'll tell you, friend, he reigns above, and doth not make havoc of mankind, like the royal brute of Britain: yet that we may not appear to be defective even in earthly honors, let a day be solemnly set apart for proclaiming the charter: Let it be brought forth, *placed on the DIVINE LAW, the WORD OF GOD*: Let a crown be placed thereon, by which the world may know, so far as we approve of Monarchy, that in America *the LAW is KING*," &c.

Page 54.—"I fully and conscientiously believe. *that it is the WILL of the ALMIGHTY*, that there should be a diversity of religious opinions among us: It affords a larger field for our *Christian kindness*."

Thus far from COMMON SENSE.

Page 68.—*Epistle to the Quakers*.—"Call not coldness of soul, religion; nor put the bigot for the *Christian*."

Page 69.—Addressing himself still to the Quakers:—"Had ye the honest soul of Barclay, ye would preach repentance to your king: ye would tell the Royal Tyrant of his sins, and *warn him of eternal ruin!*"

Page 70.—To the Quakers still:—"Even the dispersing of the Jews, though foretold by our *Saviour*, was effected by arms."

Page 83.—"Should the enemy now be expelled, I wish, *with all the sincerity of a CHRISTIAN*, that the names of Whig and Tory might never more be mentioned."

Page 113.—The sin of that day was the sin of cruelty; yet it operated against our personal good in the same manner that *a civil opinion of the DEVIL would against our future peace*."

Page 162.—"We have a perfect idea of a natural enemy, when we think of the devil, because the enmity is perpetual, unalterable, and unabateable: It admits neither of peace, truce or treaty; consequently the warfare is eternal, and therefore it is natural."

Such were the sentiments—the truly correct and honest sentiments—of THOMAS PAINE, when he wrote in behalf of the American Revolution. Then we see, that he could acknowledge that *the will of the Almighty* was declared by Gideon and the Prophet Samuel : That *the Almighty interposed* in the affairs of his *chosen people* : That he (Mr. Paine himself,) claimed *BROTHERHOOD with every EUROPEAN CHRISTIAN* : That the Bible was *the DIVINE LAW, the WORD OF GOD*: That sin, without repentance, would lead to *ETERNAL RUIN* : That the dispersion of the Jews was foretold by our *Saviour*, and consequently by his *Saviour* : That he felt all the sincerity of a *Christian* : That to be in friendship with the *DEVIL* would destroy *our future peace*.

These were Mr. Paine's sentiments in 1776.

But twenty years afterwards, in 1796, in *The Age of Reason*, the same gentleman flatly contradicts all these, his former assertions. He ridicules the whole Bible as a tissue of falsehoods, puerilities and vain conceits ; denies the Divinity of Christ ; treats him as a mere revolutionist, like himself, and holds up the Christian religion as a gross and vile imposition ; and much of this, too, in terms too vulgar and indecent to be repeated, except among the very dregs of mankind !

Now, then, I have a right to ask the Infidels of the Paine school—the disciples of *The Age of Reason*—did their great High Priest and Preceptor make all these acknowledgements in favor of Divine Revelation, whilst writing in support of the American Revolution, merely as rhetorical flourishes, to secure the confidence of the American people in his political views and principles ? If so, it was a most outrageous display of hypocrisy, of which even the Cardinal *De Retz*, or *Machiavel* might have been ashamed. But I am loth to believe so meanly of Mr. Paine ; that he could so long and so unblushingly play the hypocrite. I am aware that it is a sort of law of rhetoric, or rather of some rhetoricians, that an orator may rightfully take advantage of popular sentiment by such double dealing : But certain I am, that it is not the law of honor and sincerity : It is not a rule of action to be followed by any noble minded man. It is suitable only to grovelling and vulgar souls. A mere moralist must despise it ; but a true Christian must detest and abominate it.

But whether Mr. Paine was sincere or not in his early avowals of Christianity, we have, in this NOTE, fairly arrayed THOMAS PAINE, of the American Revolutionary school of *Christian* patriots and philosophers—against THOMAS PAINE of the French Revolutionary school of atheists, infidels and

blasphemers of God, issuing from the dark dens of the Illuminati, and the Jacobins, not to establish liberty on rational, moral and religious foundations, without which foundations she can never stand ; but to set up an abandoned female as the goddess of Reason, to sow the seeds of anarchy and atheism, to demoralize the universe, and blast both the temporal and eternal happiness of the human race !

Here then is THOMAS PAINE, acting on rational and just principles, and surrounded by sages and heroes, confiding in his wisdom, and led indeed by the light of his genius—standing directly opposed to the same THOMAS PAINE, shorn, like Sampson, of his former strength, his pride and his glory ; and surrounded by demons in human shape, the perverters of humanity, the revilers and blasphemers of God, committing treason, in their mad attacks upon the Christian religion, not only against the Majesty of Heaven, but the freedom, prosperity, happiness and glory of men and of nations. I have no more to say—but in the language of Shakspeare, call upon the honest reader to

“Look here upon this picture, and on this!
Hyperion to a satyr!”

NOTE N.

It is indeed in times of trial and affliction, whether individually or nationally, that we feel the most sensibly and deeply the propriety and necessity of prayer ; and hence it has struck me forcibly, since composing the text, that Mr. Herttell and his deistical allies in the Legislature were extremely unfortunate in their choice of the time in which to commence their warfare against the good old custom of *Legislative devotion*.

What was there, the reader may ask, peculiar in the time of commencing this unhallowed operation ? I will briefly answer the question. It was a time, of all others, when any man, possessed of good sense, and good feeling, ought to have shrunk with horror from the foul purpose. It was at a time, when the Almighty had just been pouring out upon our land, from one extremity to the other, one of the vials of his wrath ; one of the most terrible of his judgments ! The Cholera had but just passed over our commercial, as well as political Metropolis, leaving upon each the signal and ever memorable marks of the Divine Displeasure, which our manifold national sins had excited and brought down upon us. The Almighty, we have reason to believe, had long witnessed, with that holy indignation which belongs to him alone,

the wide-spread scenes of iniquity and corruption, which disgraced our soil and clime ; HE had seen midnight conspiracy and murder pollute the land with impunity ; HE had seen perjury and partiality poison and corrupt the fountains of public justice ; HE had heard the cry of innocent blood, appealing in vain to earthly tribunals for retribution. All these, and a thousand other national sins, went up before him in dark array against us : And the consequence was, the manifestation of his power for our chastisement and humiliation. Amid the terror and dismay which the awful visitation of his wrath had excited in the minds of the people, they were roused to a sense of their obligations to HIM, as their Creator, Preserver and Redeemer. There was a general stirring up of feelings which had too long slumbered, and the voice of prayer resounded from thousands of temples dedicated to Divine service. Not only did individuals, in every direction, give evidence of a returning sense of piety and gratitude to God, but the constituted authorities in several instances had been led to proclaim solemn fasts, in the hope of moving the Mercy of God to relieve us from the pressure of his Justice.

At such an awful hour, and under such appalling circumstances, it was, that the impious and heaven-daring proposition—for I shall never give it a softer name—was made in the House of Assembly of this State, to banish prayer to God from their deliberations ; and like heathens, or Sodomites, lost to all sense of piety or shame, to come together in the morning, and proceed to their worldly concerns, reckless of that respect and veneration which are due at all times to the Creator, Benefactor and Eternal Judge of the universe ! It was indeed a most impious and wicked proposition. The annunciation of it astounded every rational and pious mind, and wounded every heart possessed of a spark of love to God, or regard for the welfare of mankind. If my expressions are warm, it is because I feel deeply, that the measure in question was an insult to the Majesty of Heaven ; a daring act of impiety and ingratitude to that Divine Power, which, from a small band of persecuted and forlorn exiles, has made of us a great, a free and a flourishing people : And sure I am, that when the Representatives of such a people, in an ill-fated hour of reckless folly and vain conceit, have the hardihood to forget their obligations to HIM who has thus blessed, magnified and exalted them in the scale of nations, no terms of reprobation, which the laws of decency will permit, are too severe for such abandonment of duty.

To such conduct a contrast presents itself in the recent history of our country, which cannot fail, I think, to cause the

blush of shame to crimson the cheek of every citizen of this State, who is capable of feeling the glow of patriotism or the fervor of piety. We have within our borders an enslaved, degraded and despised race of men. Their skins are dark, and our people triumph in their own superior whiteness and delicacy of complexion. But to come to the point. It was but a short time before the Infidel and the Jew, the latitudinarian and the nominal or cold-hearted Christian, combined, in our House of Assembly, to banish prayer from their deliberations, that this degraded portion of our population held a Convention in Philadelphia, to devise the means of meliorating their condition. Their proceedings are now before me ; and from them I quote the following passage :—“ After a most eloquent and appropriate prayer by the Rev. Charles Gardner, [a colored man] the following delegates presented their credentials,” &c.

And thus, through the whole session, every meeting was opened by an appropriate appeal to the Throne of Grace, by a colored chaplain.

Now, then, let any sober white man compare these proceedings of the *Men of Color* with those of our House of Assembly ; and if the color does not come into his cheek, for the comparative degradation of his race, we shall not envy his intellect or his heart. It is, indeed, a disgrace to our *civilized* character, and shocking to the moral sense of every virtuous and enlightened white man, that there should be found a solitary circle, ever so small, of the African race among us, more disposed to pay due homage to God, than the Legislative Assembly of the great, free, flourishing and powerful State of New-York ! The Legislature of the State of New-York outdone in Christian piety and virtue, by a *Negro Convention* ! Tell it not in England ! publish it not in France ! But so it is ; the fact cannot be concealed ; for the proceedings of the *white* Legislature and the *black* Convention have gone abroad, through the medium of the press, to the four winds of Heaven. All we can now do is to hope and pray, that in future the *white* men may strive not to be outdone in good order, decorum and piety, by their *black* brethren ! We confess, however, that the hope is in vain, so long as our Legislature shall be composed of men in mental or moral stature below that of the late *sable* Convention ! If these sarcasms should be thought severe—be it so—they are too justly due to the occasion to be withheld.

NOTE O.

I. That the reader may perceive clearly how far the banishment of Prayer from our Legislative Halls, is at vari-

ance with the piety and gratitude towards God, which distinguished the Revolutionary Fathers of our country, we shall cite a few passages from Marshall's Life of Washington. In fact we hazard little in asserting, that the early prosperity of our country, was owing to the piety, no less than the prowess, to the virtue no less than the wisdom, of our fathers. Without going back to the days of the Pilgrims of Plymouth Rock, and their more immediate successors, we find in the Addresses of the Congress of 1774, a spirit of piety as honorable to the heads and hearts of its authors, as it was no doubt well pleasing in the sight of Heaven.

1. In their Address to the King, reported by Messrs. Lee, John Adams, Johnston, Henry and Rutledge, they say—“Had our Creator been pleased to give us existence in a land of slavery, the sense of our condition might have been mitigated by ignorance and habit. But thanks be to HIS adorable goodness, we were born the heirs of freedom,” &c.

2. Their Address to their Constituents, reported by Messrs. Lee, Livingston, and Jay, concludes with these strong expressions of piety and devotion:—“Above all things, we earnestly entreat you, with devotion of spirit, penitence of heart, and amendment of life, to humble yourselves, and implore the favor of Almighty God; and we fervently beseech his DIVINE GOODNESS, to take you into his gracious protection.”

3. The Congress of 1775, in their Address to the Army and the People, say—“We gratefully acknowledge, as signal instances of the DIVINE FAVOR towards us, that HIS PROVIDENCE would not permit us to be called into this severe controversy, until we were grown up to our present strength, had been previously exercised in warlike operations, and possessed of the means of defending ourselves.”

4. The Congress of 1776 commenced the Declaration of Independence by acknowledging “Nature's God;” and concluded it with a solemn and impressive expression of their confidence in HIM:—“For the support of this Declaration,” say they, “with a firm reliance on the protection of Divine Providence, we mutually pledge to each other, our lives, our fortunes, and our sacred honor.”

5. The Address of the Congress of 1783, to the respective states, on the necessity of providing for the payment of the Interest of the National Debt, acknowledges God as the author of our rights. “Let it be remembered finally, that it ever has been the pride and boast of America, that the rights for which she contended were the rights of human nature.

By the BLESSING of the AUTHOR of these RIGHTS, on the means exerted for their defence, they have prevailed against all opposition, and formed the basis of thirteen Independent States."

II. Having shown what was the common sense of our country, as expressed in her public documents, in her best and purest days, respecting her dependence on God for all public blessings ; let us now revert to the conduct of that great and good man, who has been emphatically, and we think justly, styled the Father of his Country. Whoever will give due weight to the evidence, which impartial history exhibits, of the Life and Writings of the Revolutionary Chieftain, will be satisfied that no man ever possessed a more happy combination of military genius and experience, and civic wisdom and virtue. Happy would it be for our country, did she now possess a man, on whom his mantle had descended, and in whom her confidence could be so safely placed ! The example of such a man, in relation to the love, reverence and duty which we owe to God, is not to be passed over lightly, much less disregarded by any human being, possessed of the full enjoyment of his rational powers. We will cite a few instances, in the hope that they may not be lost upon those, for whom, in this undertaking, we feel the most solicitude ; we mean the rising generation.

1. In his General Orders, of July, 1776, he says—"The fate of unborn millions will now depend, UNDER GOD, on the courage and conduct of this army. Our cruel and unrelenting enemy leaves us only the choice of a brave resistance, or the most abject submission," &c. "Let us, then, rely on the goodness of our cause, *and the aid of the Supreme Being, in whose hands victory is*, to animate and encourage us to great and noble actions."

2. During the same month he issued two other orders to the Army, which breathe the same spirit of piety.

3. When on the 23d of December, 1783, he resigned his Military Commission to Congress, his Address was of the same pious cast ; for his piety never forsook him.—"The successful termination of the war," says he, "has verified the most sanguine expectations ; and *my gratitude for the interposition of Providence*, increases with every review of the momentous contest" Again, in the same Address—"I consider it an indispensable duty to close this last act of my official life, by commending the interests of our dearest country *to the protection of ALMIGHTY GOD*, and those who have the superintendence of them to his HOLY KEEPING."

4. On the 8th of June 1783, he addressed a paternal and

affectionate letter to the Governors of the States, respectively, on the great interests of the Union, concluding with this fervent appeal to the Creator :—“ I now make it my earnest prayer that God would have you, and the state over which you preside, in his holy protection ; that he would incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government ; to entertain a brotherly affection and love for one another, for their fellow-citizens of the United States at large, and particularly for their brethren who have served in the field ; and finally, that HE would most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind, which were the characteristics of the *Divine Author of our blessed Religion* ; without an humble imitation of whose example, in these things, we can never hope to be a happy nation.”

5. When, on the 30th of April, 1789, he addressed the two houses of Congress, for the first time, as President of the United States, he did not forget God ; he did not think it *unnecessary to confess his faith in HIM*, and to implore his favor. “ Such,” says he “ being the impressions, under which I have, in obedience to the public summons, repaired to the present station ; it would be peculiarly improper to omit in this first official act, my fervent supplications to *that ALMIGHTY BEING, who rules over the Universe* ; who presides in the councils of Nations ; and whose providential aids can supply every human defect, that his benediction may consecrate to the liberties and happiness of the people of the United States, a government instituted by themselves for these essential purposes : And may enable every instrument employed in its administration, to execute, with success, the functions allotted to his charge. In tendering this homage to *the great Author of every public and private good*, I assure myself that it expresses your sentiments not less than my own ; nor those of my fellow-citizens at large, less than either. No people can be bound to acknowledge and adore the invisible hand which conducts the affairs of men, more than the people of the United States. Every step, by which they have advanced to the character of an independent nation, seems to have been distinguished by *some token of PROVIDENTIAL AGENCY* ; and in the important revolution, just accomplished in the system of their united government, the tranquil deliberations and voluntary consent of so many distinct communities, from which the event has resulted, cannot be compared with the means by which most governments have been established, *without some return of PIous GRATI-*

TUDE, along with an humble anticipation of the future blessings which the past seems to presage."

In concluding this same address, the venerable President informs them, that he cannot take leave, "without reverting once more to the benign Parent of the human race in humble supplication, that since he has been pleased to favor the American people with opportunities for deliberating in perfect tranquility, and dispositions for deciding with unparalleled unanimity, on a form of government for the security of their Union, and the advancement of their happiness; so his DIVINE BLESSING may be equally conspicuous in the enlarged views, the temperate consultations, and the wise measures, on which the success of this government must depend."

6. One of the most important and the most useful of the acts of Washington, was his Valedictory Address to the People of the United States, on declining a re-election to the Presidency, in September, 1796. If there were no other memorial of him on earth, this would be sufficient to immortalize him. The very act of resigning power, under such circumstances, was of itself conclusive proof of the purity and integrity of his motives from the beginning of his career as a warrior, a patriot and a statesman. But the profound wisdom of the valedictory was no less evident than the purity of the spirit which gave birth to it. In this last great effort of a great mind, we still recognize, with unabated, or rather with increased pleasure and satisfaction, the warm and unaffected piety and devotion to God, as well as to the best interests of humanity, which had distinguished all his previous communications to Congress, to the Army, and to the People.

"Of all the dispositions and habits," says he, "which lead to political prosperity, RELIGION and MORALITY are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firm props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and to cherish them. A volume would not trace all their connections with private and public felicity. Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition, that morality can be maintained without religion. Whatever may be conceded to the influence of refined education, on minds of peculiar structure, reason and experience

both forbid us to expect that national morality can prevail in exclusion of religious principle."

At the close of the same Address, he frankly admits, that he may have committed many errors. "Whatever they may be," he adds, "I fervently beseech the Almighty to avert or mitigate the evils to which they may tend."

In this prayerful spirit did one of the greatest and best of men take leave of his public duties, and voluntarily descend from that high eminence, to which the well-placed confidence of a free country had raised him! But it is with a two-fold view that I have introduced these notices of the piety of our Revolutionary Chieftain. In the first place, I wish to hold him up as an example to such men as Mr. Herttell: and, secondly, most earnestly to recommend to my young readers to become thoroughly acquainted with his character, as well as the mere events of his life. There is a wide difference between the FACTS and the PHILOSOPHY of history: And this distinction, which I have clearly pointed out in a work yet in manuscript, I think will flash upon the mind of any sensible young man, in reading a few remarks in relation to Washington, by one of our most able and celebrated, and would I could add, most orthodox, pulpit orators. "Suppose," says he, "that, as Americans, we should employ ourselves in debating the questions, where Washington was born, and from what spot he came when he appeared at the head of our armies; and that in the fervor of these contentions we should overlook the character of his mind, the spirit that moved within him, the virtues that distinguished him, the beamings of a noble, magnanimous soul—how unprofitably should we be employed. Who is it that understands Washington? Is it he that can settle his rank in the creation, his early history, his personal condition? or he to whom the soul of that great man is laid open, who comprehends and sympathises with his generous purposes, who understands the energy with which he espoused the cause of freedom and his country, and who receives, through admiration, a portion of the same divine energy." This is very correct, and happily expressed, and has our full consent, as relating to a great and good man. But when the author of this sketch applies the same principle to the study of the character of Jesus Christ, we differ with him entirely. He asserts that the questions which have been agitated about the rank and nature of Jesus Christ, "are of inferior moment. His greatness belonged not to his condition, but to his mind, his spirit, his aim, his disinterestedness," &c. Much as we respect the moral virtues and the talents of the author of this

assertion, we feel bound to dissent from it as an heretical opinion. The greatness of a man, we admit, does not belong to his condition, because no mere human condition can confer greatness on the subject of it. But the condition of God, or of Jesus Christ the Son of God, or of the man Christ, as partaking of the divine nature and power, is greatness in itself: It includes in it every thing that we can conceive of greatness. If Christ had been but a man, and had performed his achievements by mere human genius and wisdom, it would have reduced him to such a level, as would admit of a comparison between him and Washington. Men may be compared with each other; but between God and man there can be no comparison. The circumstances of the origin and the birth of Christ—all the circumstances, whatever they may be, which barely fix his condition or rank, or both, are of as much importance as his sublime virtues, his miracles, his death and resurrection. They form one great whole, and admit not of separation in contemplating HIM as the Saviour. But not so with Washington, or any other great man; his origin, his birth, whether as to time or place, or genealogy, is of no consequence in the estimate of his character and achievements. Washington was great only as God gave him the genius and the talent to be so. In the same manner was Solomon made great by the grace and favor of God. But God is infinite and self-dependent. Solomon and Washington were both finite and dependent creatures—dependent upon God as their Creator: And it is, we repeat it, a vain attempt to draw any comparison between an infinite and a self-dependent being, and a finite and dependent one. We must, however, cut short this disquisition, by urging upon our young men to study the character of Washington as a man—as a Christian Statesman, Patriot and Warrior. But to Jesus Christ they must look as the Saviour of the world—as the Son of God—as himself indeed the God of Heaven and of Earth—and consequently exhibiting the climax of greatness *in himself*, as well as being great and glorious, and worthy of all homage and adoration, in the manifestations of his power, grace and goodness.

NOTE. P.

In a preceding note we have seen the benign influence of Christianity, as exhibited in the character of Washington: For there can be no doubt that it was the fervent and grateful piety to God, so constantly exercised by that great and good man, which did more to inspire him with the wisdom and virtue exhibited in his civil and military practice, than

all other causes combined. He was indeed an illustrious example of Christian heroism, and purity of thought and purpose: And this brings me at once to a very serious question; and that is—Where shall we look among the distinguished Infidels for any such grand traits of character, any such practical proofs of the benign influence of their system on the mind or the heart. We have seen indeed some of the brightest men of our own times, who were merely sceptics, and not, strictly speaking, unbelievers, who, with some shining virtues, mingled at the same time many glaring vices; but surely they would not have done so, had they been animated by the spirit of true Christian piety.

Every Infidel may not be equally vicious: for every Infidel may not, for various reasons, act out the legitimate principles of his creed. So far as he does act them out, so far he approaches to the character of a demon rather than that of a man? We will cite an example of the Infidel character, such as it is always liable to become, and too often does become. We will exhibit this character as a contrast to that of the Christian hero of the American Revolution; and to make the comparison the more striking, we shall resort to the same or similar walks of life which were trod by Washington. We shall exhibit a brief outline of the character of him who may perhaps be justly styled the Father of Infidelity, the very Prince of Infidels, on the European continent.

We allude to Frederic the Great, of Prussia, as history terms him, who was not only the patron of Voltaire, and other distinguished Infidel writers, but was himself the ablest assailant among them of the doctrines of the cross and their Divine Author.

After the most impartial examination of his character, we find that it exhibits all the baseness and depravity which every man of experience and sound sense must perceive to be the proper effects of the principles which he professed. We have read the several sketches of his life, by Gillies, Tower, Thiebault, Johnson and Voltaire; and after duly weighing all their different views, we have no hesitation in asserting that his portrait, as briefly drawn in the Edinburgh Encyclopedia, is a correct one.

"His parsimony, ingratitude, cruelty and injustice," says the Encyclopedia, "are proved by a thousand instances. He examined every evening, the bill of fare for the next day's dinner, squabbling with his domestics about the prices of every article. He never bestowed one smile of favor upon the relatives of his friend De Catt, who had sacrificed him-

self in his behalf. To the family of the Wrecks, who had befriended him in his imprisonment, at the risk of their lives, he neither repaid the sums which they had pledged themselves to raise for his accomodation, nor distinguished them by any act of patronage. He broke the heart of his amiable brother, William Augustus, by harsh usage ; and ruined the health and happiness of his youngest sister Amelia, by his barbarous persecution of her lover TRENCK. He lavished, with unfeeling prodigality, the blood of his soldiers ; and dismissed in time of peace his bravest officers, because they were not of noble extraction ; though he had induced them to enter the army when he needed their services. He uniformly quarrelled with his most intimate associates ; and often discarded, with the harshest injustice, those who had most faithfully spent their lives in his service. He commanded his favorite secretary, Galsen, to coin fifteen millions of ducats, with an alloy of one third of base metal ; and when the matter was discovered, he punished the unfortunate secretary with disgrace and banishment, as the author of the fraud !"

Such is the portrait of the Father of Modern Infidelity on the continent of Europe. It is indeed in good keeping with the principles of that School, which looked up to him as their Magnus Apollo. Voltaire, and a host of others, looked up to him ; for although some of them possessed, or thought they possessed, more talent than he did ; yet as a Monarch, with a Treasury at his command, he fed them so long as they were disposed to play the sycophant, and flatter his vanity, and his base passions.

We feel forcibly, and trust the reader will agree with us, that the fact relating to De Catt, above alluded to, deserves to be more fully stated, as it serves to show the horrible depravity of this monster of ingratitude, and Prince of Infidels !

The father of Frederic was one of the most brutal of mankind ; and in early life our hero felt so severely the harsh treatment of his sire, that he determined to fly secretly from Prussia, and travel through France and England. But his intentions were discovered, and he was arrested, by order of his father, together with his travelling companions, one of whom was Lieutenant De Catt. The stern tyrant, forgetting that his son had seduced De Catt to join him in his travels ; forgetting the influence, which, as a Prince, and heir apparent of the throne, that son would be likely to exercise over a young officer, who is represented as a youth of the best dispositions ; forgetting these, and every other consideration of humanity and justice, he condemned De Catt to lose his head. Frederick himself was confined for six months in the same prison with De Catt : and without the

least previous intimation of what was going on, was called out of his cell, by his brutal father, to witness the execution of his generous young friend! The same fate was intended for him, from which he was saved, however, by the interference of the Emperor of Germany with his father.

It was during this imprisonment, that the Wrecks aided him so generously with their money: And how he repaid them, when raised to the throne, as well as his cold treatment of the family of De Catt, the reader has seen. Well may we exclaim, if such are the fruits of Infidelity, may God, of his infinite mercy, save our country from its visitations! And that such are and ever will be its fruits, with but few exceptions, we have not a shadow of doubt. The heartless treatment of the question relating to the choice of chaplains, by the last House of Assembly, is one striking proof of it. The cold-blooded proceedings of the same party, during the present session, is another proof of it: And if we do not labor under a gross mistake, we shall have still worse proofs of it, if the people tamely acquiesce in what has already been perpetrated. When they began by expelling the venerable Dr. Wilson, on a false and flimsy pretext, we foresaw that he would not be the only victim. The next session they expelled the whole corps; and the next after they commenced a still further warfare against the church and the ministry: Nor will they stop, till they see the altars of our God prostrated in the dust, and the goddess of Reason and Philosophy—the reason and philosophy of Robespierre and Marat—waving her bloody sceptre over the capitol! Alas for the cause of Christianity!—the sacred cause of God and of mankind—that in the Legislature of the State of New-York there was found but one talented, unshrinking and bold defender of the just and devout homage due to the God of our Fathers! To CHARLES ROGERS, Esq. of Sandy-Hill, in the county of Washington, does this honor belong—it is a laurel, of which he may justly be proud—and long may he live to wear it unsullied and unimpaired. There were then men in that Legislature, and they are still there, who have, by the goodness of God—for nothing short of his abundant goodness could have done it—been raised from the very depths of poverty and penury, to the possession of wealth, and the exalted station of law-givers to a great state—and yet they could so far forget their Divine Benefactor, who has thus cherished, blessed and exalted them, as to banish the breathings of his name in prayerful gratitude from their seats of power! their places of honor and exaltation! Well indeed might Agar pray—“Remove far from me vanity and lies: give me *neither poverty nor riches*; feed me with food convenient for me: *Lest I be full, and deny*

thee, and say, who is the Lord? or lest I be poor and steal, and take the name of my God in vain." Prov. xxx. 7—9.

NOTE Q.

In the third chapter of the First Book of Kings, we learn that Solomon "went to Gibeon to sacrifice there;" and that there God appeared to him in a dream by night, and said—"Ask what I shall give thee. And Solomon said—Thou hast showed unto thy servant David, my father, great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on the throne, as it is this day.

"And now, O Lord, my God, thou hast made thy servant King, instead of David my father; and I am but a little child. I know not how to go out or come in. And thy servant is in the midst of thy people, which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give, therefore, thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?" 1 Kings, iii. 5—13.

Thus Solomon prayed for wisdom; and God heard and answered his prayer, by heaping blessings upon him far beyond his petition or expectations: And have we, among our Law-givers at the Capitol, a greater than Solomon! What think you, Messrs. Herttell, Myers, & Co.? Do you believe that Solomon was a small man, compared with yourselves, that you have set his example at naught, and silenced the voice of prayer within your legislative halls! Verily, it would seem so! I doubt not, gentlemen, you remember the fable of the Ox and the Frog. The Frog attempted to swell himself to the size of the ox, and lost his life by the motion. You have attempted, metaphorically speaking, to swell yourselves beyond the stature of Solomon in wisdom; and though I sincerely wish you all well; yet I should not be surprised if, politically speaking, the fate of the Frog should be yours: For, while your constituents have no idea of setting up the Church against the State, or raising it above the State in temporal power, or mingling it, in any shape, with the State, politically speaking; neither will they, I believe, be found disposed to encourage you in setting up *the State against the Church*. They will rather, I think, be disposed, on reflection, to elect peace-makers, instead of war-makers, between these two bodies, both of which are essential to social and civil existence; for although the Church might exist and flourish without the State, being guided by *Heavenly Council*; yet no State will ever exist or prosper where there is no

Church. Your war of the *State against the Church*, is an unprovoked, unnecessary, uncalled for, unhallowed, and wicked measure. It is, without the least shadow of necessity or justice, throwing "fire-brands and arrows," if not "death," into the bosom of society.

NOTE R.

Since we first wrote and published the Nine Letters, which form the main body of this work, the Life of John Jay, written by his son, William Jay, has appeared, and has added a valuable acquisition to the Republic of Letters. In this work, without disguise, partiality, or specious coloring of any kind, the real character of Mr. Jay is exhibited; and it is one of which his country, as well as his biographer, has a right to be proud. This work affords one more striking proof of the fact, that posterity, impartial posterity alone, can do justice to the merits of men, who distinguish themselves on the great stage of human life. Party zeal, error, prejudice, passion, rivalship, malignity, &c., leave an active and eminent statesman but a small chance to have justice done him during his earthly career. But when his person is removed from the presence of men, and his lips are silenced in the night of the grave, then his character is weighed in the scales of candor and justice. We have not room here to dilate upon this subject; and our main object in this note, is, to prove, what we ventured to conjecture in our eighth Letter, that Mr. Jay did not treat the clerical member of the Convention unkindly or disrespectfully: And this is proved by reference to vol 1, page 46, of the work before us, where the reader will find the following passages:—

"About this time, a clerical member of the Convention asked leave of absence for a short period, for the purpose of visiting his parish. As the part taken by Mr. Jay on this occasion has been frequently misrepresented, as evincing great disrespect towards the sacred profession, we shall be excused for inserting the resolution he introduced, which was agreed to by the house.

"Whereas the Rev. Mr. Kettletass, one of the deputies from Queens county, having been solemnly devoted to the service of God, and the cure of souls, has good right to expect and claim an exemption from all such employments as would divert his attention from the affairs of that kingdom which is not of this world. Resolved, That the said Mr. Kettletass be at liberty to attend this house at such times only as he may think proper, and that his absence be not considered by this house as a neglect of duty."

We should be glad to make further extracts from the work before us, especially of such passages, of which there are many, as evince the sincere and unshaken faith of Mr.

Jay in the Divine System of Christianity. We feel bound, however, to make a few additional remarks, in justice to the illustrious dead. The whole work, we think, clearly proves that Mr. Jay was not only a sincere Christian, but a statesman also, in the true sense of the term; and at the same time an honest and faithful party man: But at all times, and under all circumstances, acting with a view to the good of his country at large, and never suffering his party attachment to lead him into any factious proceedings. Never were the lines more distinctly drawn between a party-man and a factionist, than they are in all that flowed from the pen, or displayed itself in the practice of Mr. Jay. Whoever reads the invaluable work before us, and it ought to be read by every American, will be perfectly satisfied of this truth. We confess frankly, that this work has given us, on one important point, and on testimony unquestionable, an entire new view of the character of Mr. Jay, to whom we were opposed, politically, during his whole political career. It is true, we long believed him to be an honest man; but thought, at the same time, that he was a bitter persecutor of his political opponents. We now find, that he was the last man, however decided may have been his political opposition, to indulge for a moment a persecuting spirit. The conclusive evidence of this may be found in his interesting correspondence with the late learned and venerable Peter Van Schaack, of Kinderhook, and in his answer to the Address of the Federalists of Hudson, of July 4th, 1792. [See vol. 1, page 159, page 233.]

But what must exalt Mr. Jay the highest, in the opinion of all men of real wisdom, virtue and experience, is the spirit of fervent piety, and unaffected faith in Christianity, which clearly appears both in his writings and actions. We ask the attention of both old and young to the following extract; and especially we invite Mr. Herttell to reflect seriously upon the question:—Which is likely to produce the most good, such examples as this, from such illustrious men as John Jay: or such attacks upon the Christian Religion, and its bulwarks, as he is now engaged in making?

A PRAYER,

Found in Mr. Jay's hand-writing, among his papers.

MOST merciful Father! who desirest not the death of the sinner, but will have all men to be saved and to come to the knowledge of the truth, give me grace to draw nigh unto thee, as that thou wilt condescend to draw nigh unto me; and enable me to offer unto thee, through thy beloved Son, supplications and thanksgivings acceptably.

I thank thee for my creation, and for causing me to be born in a time and land blessed with the light of thy holy gospel. I thank thee

for the excellent parents thou didst give me, and for prolonging their lives and affections for me to a good old age. I thank thee for the education, good examples, and counsels wherewith thou hast favored me; and for the competent provision thou hast always made for me as to the things of this world. I thank thee for preserving me through the dangers, troubles, and sickness I have experienced—for thy long-continued patience with me, and for the manifold blessings, spiritual and temporal, which thou hast vouchsafed unto me. I thank thee for my children—for thy kind Providence over them—for their doing and promising to do well—and for the comforts which, through them, I receive from thy goodness.

Above all, I thank thee for thy mercy to our fallen race, as declared in thy holy Gospel, by thy beloved Son, “who gave himself a ransom for all.” I thank thee for the gift of thy Holy Spirit, and for thy goodness in encouraging us all to ask for it. I thank thee for the hope of remission of sins, of regeneration, and of life and happiness everlasting, through the merits and intercession of our Saviour. I thank thee for having admitted me into the covenant of this grace and mercy by baptism; for reminding me of its duties and privileges, and for the influences of thy Holy Spirit, with which thou hast favored me.

Enable me, merciful Father! to understand thy holy Gospel aright, and to distinguish the doctrines thereof from erroneous expositions of them; and bless me with that fear of *offending* thee, which is the beginning of wisdom. Let thy Holy Spirit purify and unite me to my Saviour for ever, and enable me to cleave unto him as unto my very life, as indeed he is. Perfect and confirm my faith, my trust, and hope of salvation in him, and in him only. Wean me from undue and unreasonable attachments and attentions to the things of this transitory world, and raise my thoughts, desires and affections continually unto thee, and to the blessings of the better and eternal world which is to succeed this.

Protect me from becoming a prey to temptations to evil, cause the new and spiritual life which of thy goodness thou hast begun in me, to increase daily in growth and strength, by that spiritual bread which cometh down from heaven, even thy holy and beloved Son, who of thee is made unto us wisdom, and righteousness, and sanctification, and redemption: by whose precious blood atonement hath been made for the sins of the world, and especially of penitent believers. Establish my faith in that great atonement, and my gratitude for it. And I thank thee for giving me grace and opportunities to partake in thy holy communion, instituted in remembrance of our Saviour, and of that great atonement. Prepare me to partake thereof again, more worthily, and more to the edification of my soul.

Be pleased to impress my heart and mind with a deep and permanent sense and recollection of the manifold and unmerited blessings and mercies, spiritual and temporal, which throughout my life thou hast conferred upon me. Give me grace to love and obey, and be thankful unto thee, with all my heart, with all my soul, with all my mind, and with all my strength; and to worship and to serve thee in humility, in spirit, and in truth. Give me grace also to love my neighbor as myself, and wisely and diligent-

ly to do the duties incumbent upon me, according to thy holy will, and because it is thy holy will, and not from worldly considerations.

Be pleased also to impress my heart and mind with a deep and unceasing sense and recollection of the evil of sin, and of my disobedience and ingratitude to thee, my gracious and merciful Father, my constant and bountiful benefactor. Give me grace, I humbly beseech thee, to repent of my sins, with such repentance as thy Gospel requires; and to loathe, and forsake, and detest all sin forever. For the sake of our merciful and compassionate High Priest and Intercessor, who directed repentance and remission of sins to be preached to all sinners, be pleased to bless me with the remission of my sins, and to let the light and the consolations of thy pardoning and reconciled countenance be and remain upon me. Let thy Holy Spirit lead and keep me in the way in which I should walk, and enable me to commit myself entirely to thy kind and gracious providence and protection, as to all my spiritual and temporal concerns; so that my thoughts and desires, my hopes and fears, and my words and actions, being constantly under thy guidance, may be conformable to thy holy will.

Be pleased to bless me and my family, my friends and enemies, and all for whom I ought to pray in the manner and measure which thou, and thou only, knowst to be best for us. Create in us all, clean, and contrite, and thoughtful hearts, and renew within us a right spirit.

I thank thee, the great Sovereign of the universe, for thy long-continued goodness to these countries, notwithstanding our ingratitude and disobedience to thee, our merciful deliverer and benefactor. Give us grace to turn unto thee with true repentance, and implore thy forgiveness. And be pleased to forgive us; and bless us with such portions of prosperity as thou seest to be fit for us, and with rulers who fear thee, and walk in the paths which our Saviour hath set before us. Be pleased to bless all nations with the knowledge of thy gospel—and may thy holy will be done on earth as it is in heaven.

Condescend, merciful Father! to grant as far as proper these imperfect petitions, to accept these inadequate thanksgivings, and to pardon whatever of sin hath mingled in them, for the sake of Jesus Christ, our blessed Lord and Saviour; unto whom, with thee, and the blessed Spirit, ever one God, be rendered all honor, and glory, now and for ever.

My gracious Saviour! Continue, I beseech thee, to look down with compassion and mercy upon me, and to intercede for me.

Be pleased to deliver me entirely from the bondage of sin, and to heal the maladies of my soul. Bless it with that health, and rest, and peace which thou, and thou only canst give. Bless it with wisdom and righteousness, with sanctification and redemption, that I may be and remain a new creature.

Without thee we can do nothing; condescend to abide in me, and enable me to abide in thee, as the branch in the vine. Let thy Holy Spirit purify, and cause it to produce fruit meet for repentance and amendment of life.

Impress my heart and mind with a constant sense and recol-

lection of the evil of sin, and of the degeneracy and miseries to which it has subjected our fallen race. Make and keep me convinced and mindful of thine infinite and unmerited goodness, in what thou hast done and suffered, and art doing to save us from our sins, and from the punishment and perdition they deserve ; and ever to fit and prepare us for everlasting life and happiness.

Give me grace to meditate with faith and gratitude on thy kind, redeeming love, all the days of my life. When thou shalt call me hence, be with me in the hour of death, and bless me with a full assurance of faith and hope, that I may “ fear no evil.”

NOTE S.

Having given my own opinion, without consulting authority, of the intrinsic, and inestimable value of the Bible, which, were it to be lost, the world does not contain a man, or any set of men, with sufficient talent to replace it, even in a temporal point of view ; I will here subjoin, for the information of the young reader, the opinions, which a few of the most learned and illustrious men who ever lived, have seriously entertained, and solemnly avowed, of the sacred Volume.

Mr. LOCKE stands at the very head of the modern metaphysical schools ; and metaphysics, it must be recollectcd, requires the profoundest intellect to grapple with it as a science. His opinion of the Holy Scriptures is expressed in his public defence of them ; but I prefer, on this occasion, to quote a letter which he wrote to a friend just before he died, because a man is more likely to give a candid opinion in a private letter, than he is in a public essay or discourse.

“ Study the Holy Scriptures,” says he, “ especially the New Testament ; for therein are contained the words of eternal life. The Bible has God for its author, salvation for its end, and truth for its matter, without any mixture of error.”

I believe it may be safely added, that JOHN LOCKE had as large a portion of that “ *knowledge*,” of which we have lately heard so much from Robert Owen and Company, as any or all of your ancient or modern Infidels.

Chief Justice HALE, one of the most venerable names which adorn the British History, in a letter to his children, says :—

“ It has been my practice to require you to be frequent in reading the Scriptures, with due observance and understanding, which will make you wise for this world, and that which is to come.”

In a letter to his son, he says :—

“ There is no book like the Bible for excellent learning, wisdom and use : It is want of understanding in those who think or speak otherwise.”

Lord ROCHESTER, who had led a vicious life, and had much of the talent, but none of the virtue of HALE to boast of, was brought, however, to a due sense of his condition before he died. In his last illness he would frequently lay his hand on the Bible, and say :—

“ There is true Philosophy. There is the wisdom that speaks to the heart. A bad life is the only grand objection to this book.”

The illustrious Dr. Johnson, in his last illness, called a young

gentleman, who sat up with him during the night, to his bed-side, and addressed him in these words :—

“ Young man, attend to the advice of one who has possessed a certain degree of fame in the world, and who will shortly appear before his Maker. *Read the Bible every day of your life.*”

No writer of the last century evinced more brilliant genius, extensive learning, or profound research, than Sir WILLIAM JONES. The scientific world is indebted to him for more light than was ever before thrown upon *Oriental Literature, Law, &c.* English jurisprudence likewise owes to his pen one of the most able and elegant Treatises of which it can boast to this day. We allude to his *Essay on the Law of Bailment*. If any man ever possessed the deep spirit of investigation, which the law requires of all who would thoroughly understand it, he was that man. The testimony of such a man to the value of any book is conclusive : And his testimony was found in his own hand-writing, at the end of his Bible, as follows :

“ I have regularly and attentively perused the Holy Scriptures ; and am of opinion, that this volume, independently of its divine origin, contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books, in whatever age or language they may have been written. The unrestrained application of them to events, which took place long after the publication, is a solid ground for belief, that they are genuine productions and consequently inspired.”

To these illustrious names might be added, those of Lord Bacon, Sir Isaac Newton, Mr. Boyle, Mr. West, Lord George Lyttleton, Milton and others, all of them great in intellect, and distinguished for moral worth ; and all of them LAYMEN too, who could have had no other end in view, in their commendations of the Bible, but truth and the true happiness of mankind. Tell me, that these men were the dupes of *Priestcraft* ! That these men were *deluded, blinded, and led by the nose!* No—they were neither priest-ridden nor party-ridden ; neither deceived nor interested : But they had explored the depths of human science : And after all, had found the *divine science of the heart*, which the sacred Volume alone unfolds, superior to all human science ; and as such they embraced it, and rested upon it their hopes of eternal happiness : And though I am not a stickler for authority ; yet I cheerfully submit the question—Whether it does not require of every modest man, however great, a series of long, laborious and profound investigation, before he ventures to dispute the conclusions of such men as I have named, and especially on such a subject ! And whether, if he do so on slight grounds, he does not run the risk of committing an awful error ?

NOTE T.

[As this Note was not promised in our Prospectus, and is not very material, and as we have already exceeded the number of pages prescribed, it is omitted.]

TO MY READERS.

I feel that I owe an Apology, especially to those of my Readers who have patronised this work in anticipation, for the delay which has occurred in its publication: And that Apology, I trust, is to be found in the fact that I had not only to write the book; but for a reason, which does not concern the public, have been under the necessity of procuring a list of subscribers, sufficient in number and responsibility to ensure the printer and book-binder remuneration for their stock and labor. This has been a task, of which no one can form an adequate idea, without undertaking it in person as I have done: For in almost nine cases out of ten, gentlemen had vowed, never again to subscribe for any book, owing to repeated impositions. But regardless of rash vows, and all other obstacles, I have persevered, sometimes against hope itself, till my exertions, by the blessing of God, have been crowned with success, so far at least as to get the work before the public, with whom it must be left to make its own way hereafter. And now, next to "the giver of every good and perfect gift," I have to express my unfeigned thanks and gratitude to the Ladies and Gentlemen who have liberally patronised this small literary concern; which, though it will not make a very conspicuous figure in the *Republic of Letters*, may, I hope, be the means of drawing the attention of the people to an important subject, in which they are all deeply interested. To two gentlemen, whose piety and patriotism are unquestionable, and whose pecuniary aid was essential to my success, I owe a particular expression of my thanks; and I should mention their names in this place, did I not believe, that it is their disposition "to do good by stealth, and blush to call it fame."

Having thus sincerely expressed my gratitude to patrons and benefactors, I have a few words more to say on another subject.

Whatever my readers, you may think of this work, I have, for certain reasons, to crave your justice on one point; and that is, whatever may have been, or may be, insinuated to the contrary, I have not written it as a political partizan. I can affirm, with perfect truth, that to any sensation like a party feeling, my heart has long been not merely chilled, but entirely dead. I am perfectly satisfied, by long experience, that "party spirit is the madness of many for the gain of a few." And whenever, or wherever, I see or hear the movements and the war cries of party strife, they "pass by me like the idle wind." My eyes are shut to them—my ears are deaf to them—my mind and my heart are closed against them.

For this state of feeling, on my part, I could give a volume of reasons—a larger volume than this—with as much ease and facility as I can discuss a cup of coffee or a cranberry tart: But I shall content myself at present with stating briefly, that I have seen so many of the gross inconsistencies, intrigues, and corruptions, of party; I have so often witnessed the hollow-hearted and hypocritical pretensions of party demagogues: I have heard them so often, both in public assemblies and private circles, profess one thing, and seen them at the same time, without a blush, or a moment's hesitation, do another: I have seen the honest multitude so often deluded and betrayed by their false professions and left-handed wisdom: I have so repeatedly, and almost continually for the last forty years, seen and heard these things in all the parties, and in all the factions that have risen among us; and have beheld so many deplorable effects of all this moral and political turpitude and tergiversation, on the character and conduct of this people, that so far from cherishing any longer the least spark of party feeling, I have more than once been ready to exclaim with Cowper:—

"O for a lodge in some vast wilderness,
Some boundless continuity of shade,
Where rumor of oppression and deceit,
Can never come!"

Let no one suppose, however, that because I sincerely deprecate party spirit, I have adopted, or ever shall adopt, that most selfish and reprehensible of all principles, called *non-committal*—a principle equally repugnant to the feelings of a gentleman, a republican or a Christian: And especially the last: For in relation to any specific proposition, or measure, in which the happiness and prosperity of his country, or of mankind, is at stake, the true Christian can never hesitate to give his opinion frankly, freely and fully, whenever properly called upon to give it. It is not, then, the suppression of honest feeling, or the concealment of candid opinion, that I would inculcate; but the sacrifice of prejudice and selfishness, and the submersion of a contracted party spirit, in the nobler and more diffusive spirit of patriotism. He is but half a citizen, at

best, who views the concerns of his country as a partizan, and not as a patriot; and rejoices in the petty triumphs of one portion of his countrymen over another, forgetting that his allegiance and his services are due to the whole body politic. The spoils of victory, the honors and emoluments of office, are the objects for which he contends; and not the liberty, prosperity and glory of his country. This has been the case for ages with the Whigs and Tories of Great Britain. The people of that country are but just beginning to open their eyes to this deceptive, selfish and corrupt character of those parties. They are just beginning to learn the melancholy fact, that whichever party has triumphed, they have uniformly been deceived and fleeced; and in proof of this position, I could produce a volume of evidence. In this country, though we are yet in the cradle of national existence, the same game has been too often and too successfully played.

It is, indeed, my solemn conviction, that the people of this country have been more or less deceived and betrayed by every party which has ever gained the ascendancy among us: Not that there have not been some great, and perhaps many good men in these parties, and especially in the too common acceptance of the terms great and good; but because, with all their talents, and their good intentions, they have generally been thwarted by the selfish views and machinations of unprincipled intriguers. A great and a good man at the head of a party or a nation, may be compared to the *Sun*, who—(I use the personal pronoun on account of the dignity of the object)—although he sheds light and life in general, often finds that all his efforts to come forth in full splendor, are frustrated by the dark clouds and heavy mists that surround him. The difference, however, between the *Sun* and a great and good statesman, lies here—that whilst the former is sometimes in the dilemma just mentioned, the latter is almost continually in it: He can scarcely ever rise without being involved in the clouds and mists of party strife: He can rarely, if ever, move a single step forward without finding his way obstructed by the dark and turbid streams, or the foul morasses and quagmires of duplicity, intrigue, selfishness and venality. Washington, Jay, Hamilton—Jefferson, Madison and the two Clintons—all of whom aimed to be honest statesmen, and not demagogues—often found themselves thus obstructed; and that, too, when their views were the clearest, the purest, and the wisest, both as to the means proposed and the ends to be attained: And thus will it ever be, till universal education shall enable the people to baffle the arts of intrigue and deception; or universal faith and piety, as Christians, shall exalt their leaders above the weakness or the wickedness of stooping to such arts: And when that time shall arrive—(and gloomy as the prospect is, there are not wanting deep students in the *mysteries*, the *word* and the *ways* of the *Almighty*, who believe in its approach)—there will be far more honor in being *one of the people*, than there now is in being *chief among the rulers*.

If, therefore, there be a sentence in this volume, that may seem to have a party complexion, or bearing, politically speaking, I disclaim unequivocally any such inference. If, indeed, there be a phrase to be found, importing love of country and of mankind, which has not been perverted and polluted by the unhallowed breath of selfishness and faction, I would gladly seize it, on this occasion, to express the real motive by which I have been actuated in this work. I confess, however, I can find no such phrase at present, nor do I believe there is one to be found. I am, therefore, under the necessity of adopting seriously and sincerely, language, which has often flowed from the pen and the tongue of duplicity, when I assert, that it is *for the good of the country—the whole country—and the country alone*—that I have written this book: For if the *cold, headless, heartless, profligate, corrupt, and all-corrupting system of Infidelity universally triumph*, no matter what political parties or factions may arise, *the country—the whole country* is hurled into one common vortex of destruction: It will fall, to rise no more, till the last dread *Trump* shall rouse its members to come forth before the Eternal Judgment Seat, to receive the awful sentence: “*DEPART FROM ME, YE CURSED, INTO EVERLASTING FIRE, PREPARED FOR THE DEVIL AND HIS ANGELS!*” Mat. xxv. 41.

SHERLOCK.

Errata.—Page xxi, (Dedication,) 3d line from the top, for “*lovely spot,*” read *lonely spot*, &c. Page 151, 14th line, for “*as founded,*” read “*is founded,*” &c. Page 180, 20th line, for *man* read *men*, &c. There are several other typographical errors; but these are the only ones affecting the sense of the text, or which the reader will not readily perceive. The note to the editors of the Albany Daily Advertiser, page 165, was inadvertently inserted.

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